

ANTICHRIST ARRAIGNED:

In a Sermon at Pauls Crosse, the
third Sunday after *Epiphanie*.

WITH THE TRYALL OF GVIDES,

On the fourth Sunday after
TRINITY.

By THOMAS THOMPSON, Bachelour
in Divinitie, and Preacher of Gods
W O R D.

PHILIP. 3. 2.

Beware of Dogges; beware of euill workers.

HILAR. lib. contra *Arianos & Aurentium.*

*Uisit quidam ille verbis, quibus possit fallere Electos: sed patet impie-
tatis tanta professio.*

L O N D O N :

Printed by *William Stansby*, for RICHARD MEIGHEN,
and are to be sold at his Shop at Saint Clements Church,
ouer-against Essex House, and at *Westminster*
Hall. 1618.

ANTICHRIST

ARRANGED

IN TWO VOLUMES

BY

THE REV. J. A. A. A.

OF

THE

CHURCH

OF

THE

ANTICHRIST

AND

THE

CHURCH

OF

THE

ANTICHRIST



To the High, Noble and most ver-
tuous, CHARLES, Prince of *Wales*, Duke
of *Cornewall*, Earle of *Chester*, and Heire
Apparant to the Crowne and Monarchie
of Great BRITTAINE, his
Gracious LORD,

All happie increafe of Grace and Glorie
heavenly, and earthly, from GOD the
FATHER, and from our Lord
IESVS CHRIST.



Oft Gracious,
and most hopeful-
ly-Puissant *Prince*,
Place may yeeld
much preiudice
against the perso-
nall performance
of any good acti-
ons, to those mens
conceits, who make custome a vertue, with
the

THE EPISTLE

a *John* 7. 52.

the blinde *Pharises*, thus taunting at *NICODEMVS*; ^a *Art thou also of Galilee? search and looke: for out of Galilee ariseth no Prophet.*

But such sinister thoughts God in his providence, so graciously preuenteth, that as the Sunne shineth in euery Climate; and fruits are there found proportionable to the measure of celestiall influence shed downe by the Spheres-orbicular motions and light to the same place: so Christ is preached euery where, and pious plants are there discouered, answerable to that measure of sauing Grace, which God in his mercie, by the vniformely working motions of his free Spirit, and light of his Truth, vouchsafeth to send them, as *Peter* said in his Sermon to *CORNELIUS*, ^b *Of a truth, I perceiue, that God is no respecter of persons; but in euerie Nation hee that feareth GOD, and worketh righteousness, is accepted with him.*

b *Act.* 10. 34-35

My hearts true comfort is then well settled by a full assurance of right good acceptance, in offering to your Gracious Highnesse, this small reward of a poore *Prophet*, since the place whence it commeth is priuiledged

DEDICATORIE.

ledged from preiudice, it being your High-
nesse owne Principalitie of *Wales*.

For albeit some ^c Schismatically-rash
Censurers, in times past, layd an heauie a-
sperſion of a *Galilean* barrenneſſe vpon this
Countrie, for want of *Prophets* and *Prophets*
Children therein : yet God bee thanked,
their complaint was cauſeleſſe, ſince not to
riſe vp any olde Rowles and Registers of
the Ancient *Brittaines*, great endeouours, and
good proceedings in all holy Learning,
and deepe Literature, God no ſooner ſent
the beames of his Goſpell to ſhine vpon
this Hemisphere of the *Reformed Church of*
Great Brittain : but preſently *Wales* was, as
well as other places of this Kingdome,
comforted with the warmth of this hea-
uenly Light, conueyed thereinto, euen
through the hard ſtormes of thoſe Anti-
chriſtian Perſecutions in former times, by
the faithfull Miniſterie of bleſſed ^d Martyrs
and glorious Confessors, and now conti-
nued, yea, and mightily encreaſed by the
faithfull paines of zealous Paſtors, our
Right Reuerend Fathers, and pious Preſ-
byters, who ^e like ſhining and burning Candles,
haue

^c John Penrie
againſt the un-
learned Mini-
ſters in Wales
to the Right Ho-
nourable Lord,
Henrie, Earle
of Pembroke,
Lord Preſident
of the Marches
of Wales.

^d Biſhop Far-
râr, Rawlins,
White, and o-
ther at Gloce-
ſter, Worceſter,
&c. burnt.

^e John 5. 35.

THE EPISTLE

f. Mat. 4. 16. 17

haue so cleered these Coasts of the Clouds of *Popish* Ignorance, that *Wales* is like *Galilee* in the dayes of *Christ Iesus*, *The* people which sate in darknesse, seeing great light. A full prooffe whereof your Graces Highnesse daily findeth by the growth of godlinesse in Persons of all sorts, by the loyall obedience of all true-hearted Subiects, and by the constant obseruance of all good Orders set downe most intirely, by those most Honourable, Godly, and Prudent Sages of his Maiesties Councell, within these Marches, of whose sincere Gouvernment and Guidance of this your Highnesse Principallitie, I must needes say as I finde, the Lord the Searcher of all hearts, knowing that I lye not, in the wordes of *EVRIPIDES*,

g. *Euripid. in*
Antiope apud
Tholosanum lib.
24. de Rep. cap. 1

g. *γνώμῃ γὰρ ἀνδρῶν εὐμενέειται πόλις· εὐ δ' οἶκος ἔστι τ' ἀνὴρ πόλε-*
μον ἰχύνει μάχη: *By the sentence of these men, the*
Cities are well inhabited, and so is the House;
also they are helpfull to Warlike affaires.

h. *Sir Edward*
Herbert, Knight
of the Bath.

For these five yeeres together, I being called through Gods meere Prouidence, by the sole care and fauour of a most Wor-thie^h Personage for all deepe Learning, and truely tryed valour, to his immortall honour,

DEDICATORIE.

honour, into this parcell of Gods true Vineyard, can testifie with all boldnesse the happie successe of those true paines, which God hath in his mercy blessed to the comfort of vs his poore Seruants, that we labour not in vaine; *reaping and receiuing wages, and gathering fruit vnto life eternall.*

i Iohn 4. 36.

The liuely strength of which great encouragements hath and doth animate me Gods poore Creature, to spend all spare time from the ordinarie execution of my necessarie Function in preaching Gods Word vpon the Lords Day, and at other fit seasons, in writing out and publishing such of my Sermons, as are iudged by my Hearers to bee most profitable, that what was lost in hearing, may by reading be recovered, and what was well heard, might better bee holden; by the Example of the olde ^k Prophets and the Apostles of Christ, who preaching much, yet penned no more then what Gods Spirit thought fit and profitable for the present, and to future Ages. And so vpon this settled resolution, which I trust in God, good men will iudge truely honest, I fastened my Studies for some

k Vid. Danegum
cap. 20. Prole-
gom. in Minor.
Prophetas.

time.

A

time

THE EPISTLE

time vpon this Sermon, preached long since, yet freshly desired to bee published for their benefit, by diuers godly Learned, especially, for that our *Antichristian Aduersaries* seemed much discontented, that their *Pope* should be arraigned and adiudged to bee that Great *Antichrist*; and themselues to be prooued so plainly *Antichristian*, euen open Rebels to Christ and Christian Princes, whereas (as they thinke) in the Theorique part, *Andreas Eudemon* hath answered our obiections, and for the practique, their loyaltie is approoued in the sight of God and Man.

Indeed this Argument is the very roote of all the differences betweene them and vs, vpon which, after so many Great Learned Men, I doe not presume to deliuer more then hath beene said, but only to refresh the Memories of the Learned, with a new Method of olde matters; both replying vpon *Eudemon*, where he seemeth to presse, and explainning the miserie of our enslaued Countrymen vnder the *Pope*.

At which I most humbly present to your Highnesse, as to whom the execution of
most

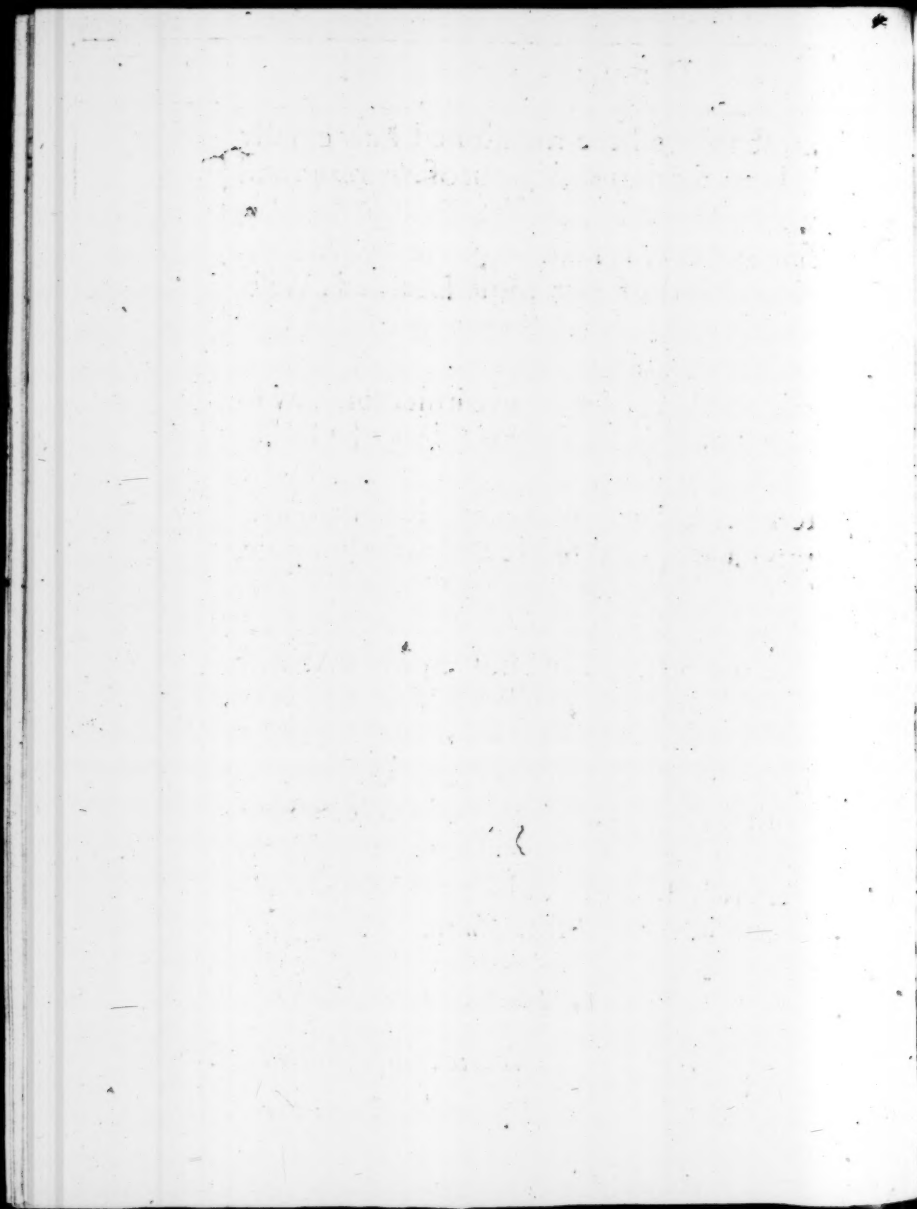
DEDICATORIE.

most things here mentioned may chiefly belong, for the rooting out of *Antichrist*, and vtter extirpation of the *Romish Babylon*; since what God hath begunne by the Gracious hand of our most Learned, Wise, Godly, and Puissant Soueraigne for the detection of that *Man of Sinne*, Your Graces Highnesse in Hereditarie imitation may finish in due time, to the Glory of God, in maintenance of Truth, and your owne eternall Honour, by settling Gods people in this happy, healthfull, and orderly peace. The God of Power and Grace so blesse your Excellencies Highnes with all the rich Endowments of his holy Spirit, that with the full encrease of all true Honour, your Grace may passe many many good dayes here on Earth, in all Peace and Godlinesse, with the sealed assurance of endlesse Happinesse, in the heauenly *Ierusalem*, with the general Assembly and Church of the Firstborne in Iesus Christ. *Amen.*

Your Highnesse most humbly

deuoted daily Oratour,

THOMAS THOMPSON.



TO ALL THAT HATE
ANTICHRIST, Light in sauving know-
ledge, and perseuerance in holynesse
through IESVS CHRIST.



Ood Christian Reader,
I must bee bolde to ad-
uertise thee concerning
some passages in this
tripled Treatise, wher-
in thou shalt find three
maine points of The-
ologie, handled as
plainely and as fully as I could. The first part
is, de fine Sæculi : of the end of the World :
an Argument apt for the Atheists to muse of, both
in the Doctrine, informing their mischieuously
misse-led vnderstandings, and in the vses refor-
ming their manners. The second part of An-
tichrist, whom I prooue to bee the Pope, both
by artificiall demonstration, and by testimonie
of Ancient Fathers, and of later Writers, dige-
sted into a pannelled Iurie to cast the Pope:

To the Reader.

*What either Sanders, Bellarmine, Pererius, Viegas, or Eudæmon haue objected in any point of the Controuersie, I haue to my power satisfied, vsing the helpe of our owne good Writers, as Bishop Iewel, Doctor Whitakers, Doctor Abbats, Doctor Willet, Doctor Sharpe, Tilenus, Peter du Moulin, Gabriel Powel, and Master Brightman with other more ancient strong men of our Israel, that I might, as neere as possibly I could, abridge their large Volumes into a Manuell. Only I wish thee well to marke the vses of this point; the former of which will notifie the miserie of our English Papists, together with the Villanies of the Trayterous Iesuites, and Seminarie Priests: the latter will informe thee of what course God in his most Gracious Providence tooke, to bring in this happie Reformation of Religion, professed in this Church of Great Brittain, together with an answer to all those exceptions, which Papists haue vsed to scandalize our Profession of truth. The last is of Heretikes, going before and following after Antichrist, briefly discovered in the forme of a short motion to Princes, Prelates, and other Peeres for an order against them. The second part is the largest, and so gi-
ueth*

The Contents.

ueth title to the whole Discourse, which I seriously commend to the blessing of God, for the helpe of his Eleēt in knowledge and holinesse, and withall prefixe for their readier finding out of the particulars, this Catalogue or Table of the severall Contents expressed in every Section, thus:

The first part.

§. I.

1. **W**H^y IAMES & IOHN were called Boanerges: Sonnes of Thunder.

2. The distinction of Saint IOHN his Writings,
3. Why the first Epistle was called Catholica.

§. II.

1. The scope and summe of what the Text yeeldeth observable.

§. III.

1. The Division of the whole Text into severall parts.

§. IIII.

1. Why Time is called *ωρα*, an houre?
2. What is meant by the last houre.
3. The six periods of the worlds age.
4. PAUL and IOHN reconciled about the last day.

§. V.

1. There shall be an end of time.
2. How the world is said to be established for ever.
3. The world not of long continuance.
4. The change of the world, according to two opinions.

The Contents.

5. *The manner of this change is an hidden secret.*

ϕ. VI.

1. *The end is euen at hand.*

2. *The signes of the last end set downe in Scripture.*

3. *The complement of those signes in these latter dayes.*

ϕ. VII.

1. *The first vse of this Doctrine is for sobrietie in opinion and life.*

2. *Why the time of the last day is not reuealed?*

3. *Mans presumption therein.*

4. *ELIAS and NAPIER iustly corrected.*

ϕ. VIII.

1. *Sobrietie of life.*

2. *We must not make haste to be rich.*

3. *Rich mens miserie.*

4. *We must be sober in expences.*

5. *The absurd change in liuing by Gentlemen, & Citizens.*

ϕ. IX.

1. *The Second vse is to watch and pray.*

2. *What watching is.*

3. *Good Rulers are to watch ouer their Charge.*

The second part.

ϕ. X.

1. **T***He Prophecies of Antichrist set downe in Scripture.*

2. *The causes of these Prophecies.*

3. *The order and method of this discourse.*

1. *The*

The Contents.

§. XI.

1. *The litterall name of Antichrist, ἀντιχριστός.*
2. *BELLARMINE and EVDAEMON confuted.*

§. XII.

1. *The mysticall name of Antichrist in these letters χ ε ς, 666.*
2. *The sundry applications of these letters to diuers names.*
3. *The absurd dealing of Papiists in this name.*
4. *The word αντιχριστος what.*
5. *The nominal description of Antichrist.*

§. XIII.

1. *The efficient cause of Antichrist, principall and lesse principall.*

§. XIII.

1. *The materiall cause of Antichrist.*
2. *Whether Antichrist bee one onely person, or a succession of Apostates?*
3. *Our reasons prouing a succession in Antichrist.*
4. *The Rhemists make for vs.*
5. *EVDAEMONS exception fully answered.*
6. *IRENÆVS and AVGVSTINE are on our side.*
7. *MALDONATVS also for vs in the meaning of IOH. 5. 43.*
8. *Antichrist no Iew, nor of the Tribe of DAN.*

§. XV.

1. *The former cause of Antichrist.*
2. *Antichrist, an Heretike, denyeth all the Creede.*
3. *Antichrist most wickedly breaketh all the commandments.*
4. *Antichrist his character conetously imprinted.*
5. *Antichrist his false myracles.*

The Contents.

6. Antichrist his cruell warres against the Saints.
7. Antichrist in the midst of the Church visibly militant.
8. Antichrist his residencie in the Citie of Rome.
9. Antichrist his beginning and growth till sixe hundred yeeres after Christ.
10. Antichrist must continue in some sort till Christs comming.

ð. XVI.

1. The small cause of Antichrist.

ð. XVII.

1. The Reall and canfull definition of Antichrist.

ð. XVIII.

1. MAHOMET is not Antichrist, by BELLARMINE, proved against IODOCVS CLICHTHOVEVS.

ð. XIX.

1. The Pope of Rome is that Great Antichrist before defined.
2. The litterall name *antichristos* agreeing to the Pope.
3. The mysticall name [*χ ε.ς.*] fitly applied to VITALIANVS, &c.
4. The course of edifying the Church was changed by VITALIANVS his bringing in of the Latine seruice.

ð. XX.

1. The Pope is all one with that Antichrist in the cause efficient.
2. CONSTANTINE his Donation forged.

ð. XXI.

1. The Pope agreeth with Antichrist in the materiall cause.
2. The hollow Chayre, and Pope IOAN proved.
3. How the succession of Popes is to be taken.

The Contents.

¶. XXII.

1. *The Pope is that Antichrist in the formall cause.*
2. *The Pope is an Heretike denying the Creede.*
3. *Instances of his Heresies deliuered for doctrines & Cathedra, against enery Article of the Creede, truely proued from the testimonie of their owne Writers, and rightly reprocued by the holy Scriptures, and ancient Fathers in a large discourse, worthy the perusing by all louers of true Faith.*
4. *The Pope as Pope, is a most wicked transgressour of enery Commandement in the Decalogue.*
5. *Speciall records of the Popes vile acts and deedes against the whole Law of God, gathered out of the Popes owne Historians, Schoolemen, Canonists, Casuists, and Ceremonials.*
6. *The Pope imprinteth the Character of Antichrist vpon Princes and Priests, and all other sorts of people.*
7. *The Pope doth coozen the world by lying wonders.*
8. *SANDERS, BELLARMINE, and other Papiists answered, touching the Miracles of Antichrist.*
9. *The Popes crueltie against Gods Saints.*
10. *Rome Antichristian, the Popes place of Residence.*
11. *The Pope, and that Great Antichrist, haue all one beginning, growth, continuance, and ending.*
12. *When Rome shall fall in all likelihood.*

¶. XXIII.

1. *The end why God so long doth suffer the Pope.*

¶. XXIIII.

1. *The forme of the Demonstration gathered from all before said, and proouing the Pope to be that Great Antichrist.*

The Contents.

4

ð. XXV.

1. *The first exception against the Demonstration fully answered.*
2. *How is the Gospell preached throughout the world?*
3. *How the Romane Empire is said to stand at this day?*

ð. XXVI.

1. *The second exception from the indgement of some Protestants, demying the Pope to be that Antichrist, fully and truly satisfied.*
2. *How we are to take the words of the ancient Fathers in this question of the Great Antichrist.*

ð. XXVII.

1. *The testimonies of the Fathers, prouing the Pope to bee that Great Antichrist two wayes :*
2. *First, by way of Prophecie, declaring two maine points : First, that Antichrist shall sit at Rome vpon the ruines of the Romane Empire : so Tertullian, Cyrill, Hierosolym. Chrysostome, Theophylact, and Rodolphus Fluniacensis, alleadged by Coccius.*
Secondly, that Rome is Babylon, the proper seat of Antichrist, and to bee destroyed before the end of the World : so Tertullian, Hierome, and Lactantius.
3. *Secondly, by way of open verdict and proclamation ; where the Pope is put vpon a Iurie of twelue good men and true, whereof*

foure are, { 1. *Kings and Emperours,*
 { 2. *Archbishops and Bishops,* } *together*
 { 3. *Abbots and Monks ;* }

with a supply of a Decem Tales, if any of the former should be chall'nged.

4. *The sufficiencie of these testimonies warranted,*

Fir^t.

The Contents.

First, by three specialties, the Pride, the Schismes, and the filthy lines of Popes.

Secondly, by the indgement of the Popes owne Dealings, (viz.) BELLARMINES and BARONIVS.

¶ XXVIII.

1. *The first vse of this doctrine, is to bewaile the misery of our English Papists.*
2. *The manner of their bondage to the See of Rome.*
3. *The dealing of Iesuites and Seminarie Priests.*
4. *The outrageous Conspiracies against our most Gracious Soueraignes, the Kings and Queenes of England.*
5. *No Papist, as a Papist, is a true Christian.*
6. *No Papist, as a Papist, is a good Subiect.*
7. *The suspicious courses of Papists in taking the Oath of Allegiance most plainly detected.*

¶ XXIX.

1. *The second vse of the doctrine, is to reioyce heartily for our gracious deliuerance from Antichrist.*
2. *The double meanes by which God deliuered this Monarchie of Great Brittain from the tyrannie of Antichrist.*
3. *The libertie wee enjoy now under our most Gracious Soueraigne Lord, King IAMES.*
4. *The Popish obiections made to scandalize our Profession of the Reformed Religion, fully satisfied by declaring three things:*

First, how Temporall commodities are deare or cheape.

Secondly, Vpon what grounds our departure from them standeth.

Thirdly, in what case our fore-fathers were, liuing in and under Popery.

The Contents.

5. *An Exhortation to our Iudges, for the strict execution of our Lawes and Statutes made against Iesuites, Seminarie Priests, and Popish Recusants.*

The third part.

ð. XXX.

1. **T**He diuers acceptions of the word [Antichrist.]
2. *There must alwayes be Heretikes in the Church militant, till the comming of Christ to Iudgement.*

ð. XXXI.

1. *The vse of the former doctrine is iustly to reprove the Separatist, the Brownists, whose grounds and reasons are fully examined, and their wickednesse discovered.*

ð. XXXII.

1. *All Heresies haue a necessary dependance vpon that Great Antichrist.*
2. *What Heresie is.*
3. *The Hereticall forerunners of Antichrist.*
4. *The reliques of Antichristian Heresies maintained by some private spirits in the bosome of the Reformed Churches.*

ð. XXXIII.

1. *The vse of this doctrine is threefold: to direct First, the Ministerie, to fight by the Word against Antichrist and Heresies.*

Secondly, the Magistracie, to cut off Heretikes by the Temporall Sword.

Thirdly, the People of God, not to murmur at the Execution

To the Reader.

Execution of Iustice, but rather, First, to prayse God for His Maesties great zeale in defending Gods Truth against all Heretikes: Secondly, to pray God for the strengthening of His Maesties heart and arme against them: Thirdly, to auoyd them, and flee from them that be Enemies to our Christian peace.

2. The conclusion of all in a brieft recapitulation, with a short Prayer for the Comming of Christ.

And now, my deare Brethren, take in good part, my poore endeuours wholly bent and imployed for the good of his Eleēt in the Service of his Church, wherein I labour as a weake and vnworthy Minister of Gods Word. It may be, some will require an Index Alphabeticall of the Contents. But that Table should be framed by the Leaues, and Page: and I am farre from the Presse. Only therefore marke the method, and your memories will bee an Index sufficient for finding out any matter in this Booke contained. Reade all before you for your better vnderstanding. Trust mee not, before you try mee in the pith of my proofes, not taken vp at the second hand, but sought, and brought out of the Storehouse it selfe of holy Wisdome, to wit, the Canonickall Scriptures, the Ancient Fathers, and other good Authours of humane Learning. God open their eyes, and touch their hearts that are other-

To the Reader.

otherwise minded. God increase and strengthen our faith, who are right minded, that in the peace of Hierusalem our hearts may bee comforted with a full assurance of everlasting happinesse in Iesus Christ. AMEN.

From my Studie in Mountgomerie in Wales, this sixth day of Ianuarie, being the Feast of EPIPHANY: Anno Dom. 1618.

Your Brother in the Lord,

Christ Iesus,

Thomas Thompson.



ANTICHRIST ARRAIGNED.

THE TEXT IS, I. Iohn 2:

18. *Babes, it is the last time; and as yee haue heard, that Antichrist shall come, euen now are there many Antichrists, whereby we know, that it is the last time.*
19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.*
20. *But yee haue an oyntment from him, that is holy, and yee haue knowne all things.*



AMES, and Iohn the sonnes of Zebedee (most Honourable, right Worlshipfull, and dearely beloued men, fathers, and brethren in our Lord and Sauour Iesus Christ) are called by our Sauour ^a Boanarges, sonnes of thunder, because of the powerfull voice of their preaching.

^a Marke 3.17.

b Nazianz. 19.
c Act. 12.2.

d Aristot. lib. 2.
Meteor. ca. 9. &
in illi Vicomercatum, & Senec.
lib. 2. Natural.
Quest. cap. 27.

e Euseb. lib. 4.
hist. Ecclesiast.
cap. 8.

f Calvin. in pro-
p. Commentar.
in Joh.

g Danens in
proleg. in Minor.
prophetas, ca. 10
h Reue. 22. 10.

i Vid. Posside.
in Indic. Oper.
D. Augustini.

k Heb. 5. 14.

ching, saith ^b Gregorie Nazianzene. For Iames was lowd in Herodes eares, who slew him ^c for the Iewes sake: and Iohn was powerfull, as an high sounding thunder, according to the ^d Naturalists: their distinctio of thunder, in ~~nabe~~, & ex nube: in the cloud, and from the cloud: In the blacke cloud of his flesh, wherein whiles he liued, he kept the Church pure by his effectuall Preaching from hereticall contagion, if wee may well beleue the report of Hegesippus as Eusebius ^e hath recorded it: From the bright cloud of his doctrine, when after his death he now thundreth in his writings, first concerning things past, in that his Gospell, which where other *Euangelists* speake most of Christs body, ^f most especially delivereth the historie of his soule, and not of his soule onely to shew Christ truely man, but of his God-head also to prooue him very God: Secondly, of things to come, in his Booke of Reuelation, ^g which is the last *prophecie* of the new Testament, to which ^h who so addeth, God will adde vnto him the *plagues* written therein: Thirdly, of things present, to wit; Faith, and Loue: Faith of sound doctrine, and Loue of good workes, in these his three *Epistles*; in the first of which called by all Diuines, *Catholica*, because it is not dedicated or directed to any one man, Church, or Countrie in particular (for ⁱ it is not probable, that he sent it to the *Parthians*, of whom he maketh no mention at all) these points of Doctrine are handled so promiscuously, as that yet they are attempered, and fitly framed to the strength and capacitie of euery true faithfull one, be he olde, yong, or babish: olde by experience, who ^k through long

long custome, hath his wits exercised to discern both good and euill: Yong in his best strength, that^l he might no way giue place to the deuill; but resist^m him rather, that he may flee from him: Babilh as^a new borne, desiring the sincere milke of the word, to grow thereby. For as in the^o Spartan festiualls, all the people reioyced, but e-uery man in a seuerall companie with a seuerall tune, as old men said they haue beene strong, yong men sung that they are strong; and children, that they may bee strong: so although the faithfull performance of these dueties belong vnto all true Christians alike; yet Iohn in his heavenly wisedome directeth diuers dueties to diuers ages, as louing experience to ancient Fathers: liuely strength to flourishing young men: and sauing knowledge to tender babes; by which as old and yong men take heede of the world, which is contrarie to the Father: so these babes especially are carefull to beware of all wicked heretikes, destroyers of faith.

¶ II. For this is the end, and purpose of these words, onely to forewarne, that as olde men with yong men flee these worldly euils, pride, couetousnesse, and luxurie: so must these babes looke with a circumspect eye vnto all false seducers in these dangerous times. Because (that you may now see at once the summe of all to be said out of these words)

„ now it is the last age of the world, wherein according to the ancient prophecies of the comming of

„ Antichrist, there are now risen many forerunners

„ of that great one, who since they are reprobates,

„ are become Apostates, that may bee discerned,

l Ephes. 4.26.

m Iam. 4.7.

n 1.Pet. 2.2.

o Plutarq. in
Lacon. Instit.

The end and
summe of all.

The Diuision
of the whole
Text.

p 1. Cor. 10. 13

q Zaharell. de
medijs demonstr.
cap. 5. & Keck-
erm. lib. 1. system.
Logic. cap. 15.

what they are by vs, who are indued with the grace of Gods holy Spirit from Iesus Christ, to know all things necessarie for our saluation in this behalse.

¶ III. Hence therefore you see two things to be obserued out of this Scripture, a temptation, and an issue; a danger, and a deliuerance. The danger is twofold, first, in respect of time [*Babes, it is the last time:*] Secondly, in respect of wicked teachers liuing in that time, who are here described certainly to come for an euident manifestation of this last time. First, by the greatnesse of the head [*and as yee heard that Antichrist shall come:*] Secondly, by the multitude of the members [*euem now are there many Antichrists, by which we know it is the last time,*] yet the deliuerance is greater then the danger, *P our faithfull God not suffering vs to be tempted aboue that which wee are able to beare, but giuing the issue with the temptation, that we may be able to beare it.* For our deliuerance is described procureable two maner of wayes: First, in respect of the seducers themselues, who are noted to be knowne: Secondly, in respect of the faithfull indued with grace for to know them. The marke of these *Antichrists* is their *Apostasie*, disciphered out two wayes, first by the cause, and secondly by the end. The cause is formall, or as *Logicians* call it, *efficiens per emanationem*, to wit, Reprobation, necessarily concluding these men to bee *Apostates*, in this demonstration a *causa propter quam*, whose proposition is [*if they had beene of vs, they would haue continued with vs.*] Assumption, [*But they were not all of vs.*] Conclusion is, and therefore [*they went out from vs.*]

For

For secondly the end is [*that it might appeare, that they were not all of vs.*] And therefore that by this marke we might know these *Antichrists*, our God doth indue vs with the grace of his Spirit, here liuely described, first by this fountaine [*ye haue from that holy one:*] secondly by the flood [*an unction, or an oymntment,*] and thirdly from the Sea, or rather from the end, for which this flood floweth from this fountaine [*and know all things.*] Euery word hath his weight, and euery weight hath worth, in the danger, for a corrosiue; in the deliuerance, for a comfort; in both, for sound doctrine, and true instruction, which although I cannot but rudely deliuer, being not accustomed to so honorable a Celebritie: yet hartily in the Lord and most humbly I beseech you to heare me patiently, since I will endeuour by the grace of God preuenting, and assisting me in this present businesse, to speake to the purpose, and prooue what I speake, concluding thus with *Salomon*; * *heare instruction, and be yee wise; and refuse it not. Blessed is the man, that heareth me, watching daily at my Gates, and giuing attendance at the postes of my doores. For hee that findeth me, findeth life, and shall obtaine fauour of the Lord.* And so now to the first danger in respect of the time.

r Prou. 8. 33. 34

¶ The first part of the end of the
WORLD.

§. IIIL. **B** *Abes, it is the last time.*] Time here in the originall is called * an *houre* both for opportunitie, since considering † *the season, it is*

B 3

now

* *Spa. Vid. Illyric in voc. Hora.*
† *Rom. 13. 12.*

t 2 Cor. 6.2.

u 1. Cor. 10.11
Vid. Zanch. Miscellan. lib. 2. lect. de fine seculi.

x Luk. 16.16.

y Ambros. lib. 8
Commen. in Luc.

z 1. Pet. 4.7.

a Philip. 4.5.

b Iere. 22. 23.
24.

c 1. Ioh 3. 18.

d Reue. 22. 14.

e Heb. 10.

f Mat. 24. 22.

g *Vid. Præcipue lib. 83. quæst. cap. 50.*

now time we should arise from sleepe; For ^t behold now the accepted time; behold now the day of saluation: and for breuitie, for which cause it is here called the last houre, as by Saint Paul in another ^u place it is termed the end of the world in a double respect, first of qualitie, because all things necessarie for mans redemption are consummate in Christ, fulfilling the Law, and abolishing the ceremonies with the types, and shadowes, that at length he might bring in the truth of the Gospell as he said; ^x *The Law and the Prophets endured untill Iohn, and since that time the kingdom of God is preached, and every man presseth vnto it: Videntur enim minora compleri, cum maiora succedant,* saith ^y Ambrose vpon that place, lesser things seeme to be fulfilled, when greater things succede them: secondly of quantitie, because, as saith Saint Peter, ^z *The end of all things is at hand,* and as Saint Paul said ^a also, *the Lord is at hand;* first in his Godhead, ^b filling heauen and earth, *a God neere hand, and a God farre off:* secondly in his Spirit, which ^c *he hath giuen vs, that he might abide in vs,* and thirdly in his comming, For behold, saith he, ^d *I come shortly: Shortly to vs, who are dayly to expect him, since ^e yet a little while, and he that cometh, will come, and will not tarrie: Shortly in himselfe, who ^f will hasten these euill dayes, for his elects sake: and shortly to the world it selfe, which is now in the old age.* For, as we may read this often in Saint *Augustine,* the world is as a man, whose ages are sixe; Infancie, Childhood, Youth, Strength, Grauitie, and Old age: the first age of the world is from *Adam to Noah;* the second, which is Childhood, from *Noah to Abraham:*

braham: the third, which is Youth, from *Abraham* to *Dauid*; the fourth is strength, from *Dauid* vnto the Captiuitie of Babylon: the fifth, which is Grauitie, from that Captiuitie to the comming of Christ: the sixth, from the first comming of Christ in the flesh, vnto the end of the world, is called Old age, *ob incertitudinem*, because of vncertaintie in the finall approach. For as Olde age in a man beginning at his sixtieth ycere, may be longer or shorter, but alwaies vncertaine in the last period when it shall come: So the last age of the world may bee either further protracted, or presently contracted into fewer dayes, according to the onely good pleasure of God, but alwayes to vs both vnknowne, and not found, *quibus generationibus computetur* (saith the same Father) by how many generations it may be accounted. So that here may be made a true reconciliation of some opposition in appearance onely, betweene the two blessed Apostles, Saint *Paul*, and Saint *Iohn*; For S. ^h *Paul* denieth *the day of the Lord to be at hand* in his dayes, ⁱ *quoad ultimum temporis*, according to the last instant of time, before which approaching many things wereto be done; Whereas Saint *Iohn* saith here, that the last time is come, *quoad ultimum tempus*, according to the last time, so here said to bee last, both in respect of Ages past, and because there shall bee no time after this, vnto which succeedeth *that heauenly* ^k *Sabaoth, which remaineth for Gods children*. Wherefore since no time followeth after this time, which *Iohn* calleth the last time, hence ariseth a double doctrine, and from them a double vse of good instru-

B 4 ction:

h 2. Thef. 2.3.

i Bucannus In.
Rit. Jac. 38.

k Heb. 3.9.

The doctrine
of the first part

1.

2.

Proofes of the
former do-
ctrine.

1 Psal. 102. 26.

m 2. Cor. 4. 17.
18.

n Clem. lib. 5.
Stromat.

o Euseb. lib. 11.
de prep. Evang.
cap. 17.

p Lactant. lib. 7.
Instit. per totum.

q August. li. 20.
de Ciuit. Dei.
cap. 4 5.

r Lactant. lib. 7.
Institut. cap. 23.

ction: The first doctrine is this, that there shall bee an end of time, and of all things in time. The latter this, that this end is euen now very neere at hand.

¶ V. Concerning the former, it is an Assumptit amongst all sorts of men, both Christians, and Heathens: Christians, who beleue this both by Scripture and Fathers: Scripture both of the old Testament prophesying; that *they* (that is, the heauens, and the earth) ¹ *shall perish*, where God *endureth for euer*; and of the New Testament preaching, ^m that *the things, which are seene, are temporall, where the things, which are not seene, are eternall*. Fathers, both Greekes, as ⁿ *Clemens Alexandrinus*, with ^o *Eusebius Cesariensis*, and Latines, as ^p *Lactantius*, and Saint, ^q *Augustine*. For all these together most certainly demonstrate, that the world shall end, not onely from Scripture, to informe true Christians; but also from Philosophers, to reforme Heathens, who are compelled to confesse the worlds end by a double strength of arguing, first from Authoritie, and secondly from Reason. For the Authoritie, which bindeth them, is a double cord of true consent, plainly to be found in their Poets & Philosophers: Their Poets, such as their *Sybille* in ^r *Lactantius*, who reporteth this from them:

Πᾶσις γὰρ γαίης τὸτ' ἀνθρώπων Κύριος ἔσται; That is,

There shall be a confusion of the earth, and mortall men:

Their Philosophers, as *Pythagoras*, *Stoickes*, *Epicurves*, *Academicke*s; yea and *Peripateticke*s, if wee will beleue the faithfull report either of the fore-alleged Fathers.

Fathers, or of *Plutarch* himselfe, who saith, ^c that all Philosophers teach the end of the World: yea, and the *Perripateticks* confesse the end of the sublunary World: that is, of those bodies that are vnder the Moone. For reason euinceth it, first, from their owne grounds, and secondly, from experience. Their owne grounds, who deny ^e *Infinittum actu*, that is, any thing to bee actually infinite; and therefore must necessarily renounce that their ^u opinion of the Eternitie of the world, since if there bee giuen an eternall addition of yeeres to the infinite yeeres past, then must ^x it needes follow, both that there is *Infinittum actu*, an infinite thing in act, in respect of time past; and that by continuall addition of yeeres there is something more then that, which is infinite against their owne best axiomes and rules: *Infinito nihil est maius*; Nothing is more then an Infinite thing: *Extra infinitum semper est aliquid*; There is alwaies something in the world without that, which is infinite. The moderne experience, whereupon both *Varro* ^z in *Gellius*, and ^a *Plinie* doe gather a sensible corruption of the Inferiour world, is the waxing old, and continuall decreement of all things in this world, which will at length come to nothing hereby, since other things and men grow lesse and lesse, because men aboue all other things grow worse and worse.

^b *Atas parentum prior avis tu'it*

Nos nequiores mox dituros

Progeniem vitiosorem: That is,

Our Fathers age is worse, then were our Grandfathers dayes:

Who brought vs forth, that others bring forth worse and worse alwayes.

I know

^c *Plutarch. li. 2.*
de plac. Physicop.
cap. 4.

^r *Arist. lib. 3.*
Physic. cap. 5.

^u *Arist. lib. 1.*
de cels. cap. 9.

^x *Valerius ca. 1.*
de sacr. Philosq.

^y *Arist. lib. 3.*
Physic. cap. 6. &
Beda in axiomat.
lit. f.

^z *A. Gellius lib.*
3. Noct. Atticar.
cap. 10.

^a *Plinius lib. 7.*
natur. hist. cap. 16

^b *Horat. lib. 3.*
Od. 6.

The obiection
of Atheists a-
gainst the for-
mer truth.

c Psal. 93. 1.

d Eccles. 3. 14.

Our Answer.

e Esay. 46. 10.

f 2. Pct. 3. 6. 7.

I know, that this seemeth to bee a very Paradoxe vnto all Atheists, who except against vs, First, out of Scripture; ^c that *the World shall bee established, that it cannot be moued*, and that *Whatsoever* ^d *God shall do, shall be for euer*: Secondly, from the long continuance of the World in the same estate still one from the beginning, and therefore which cannot so quickly be changed as wee pretend: Thirdly, from the vncertaine manner of change, which cannot but bee knowne, if euer it shall bee. But in truth, our answer is as easily made to euery one of these points, by Reason, and Grace, as they seeme ready onely from the corruption of nature to vrge them. For first, the Scriptures are mainly wrested from their proper purpose, since the Holy Ghost there speaketh of Gods Decree onely, which in despite of man shall stand vnmoouable, be it of whatsoever subiect it may be, whether of the World, or the things of the World, according to that of the Lord by the Prophet: ^e *My counsell shall stand, and I will doe, whatsoever I will*. Secondly, that long continuance of the World in the same estate is onely supposed, not prooued, but evidently disprooued by the Apostle Saint Peter, pronouncing plainly against this obiection, ^f that *the World that then was perished, ouer-flowed with water, but the Heauens, and the Earth, which are now, are kept by the same Word in store, and are reserued vnto fire, against the Day of Condemnation, and of the destruction of vngodly men*. For Noahs Floud infringeth the opinion concerning the former continuance of this worldly Fabrique: and the diuine sup-

supportation of the World by the Word, sheweth the World to bee but a Nowne Adiectiue, which cannot stand by it selfe, but must needes haue the whole dependance thereof from God onely, who as hee will doth change it, seeing *g* that *hee sitteth on the Circle of the Earth, and the Inhabitants thereof are but as Grasshoppers.* And therefore now to speake to the third concerning the manner how the World shall bee changed, What need wee vse such curiositie? They who are euill, shall bee cast into a farre lower place; For the *h* *wicked shall bee throwne into Hell, and all the people that forget God:* They that are good, must ascend vp higher, since euen now Christ Iesus is gone *i* to prepare a place for vs, *Whence hee will come againe, and receiue vs to himselfe, that where he is, there may wee bee also,* as the Apostle also said, *k* that *we must be caught vp into the Cloudes, to meet the Lord in the Ayre, and so to be euer with the Lord.* And yet to giue them some further satisfaction vnto this demand, I find amongst the learned Fathers of the Church two famous Opinions, and both very probable concerning the manner of the Worlds change: The former is expressed in these two conclusions, the first, that *this change is not a meere corruption of substance into nothing, but a renewing of qualities into a better estate,* as PHILO IVDÆVS said, *l* *the corruption at the end is a change vnto a better estate:* and as *m* Eusebius calleth it only a **renewing*; both these well agreeing with the Apostles words; *n* *The creature also shall bee deliuered from the bondage of corruption into the glorious libertie of the Sonnes of God:* the second, that this purging re-

g Esay 40.22.

h Psal. 9.17.

i Ioh. 14. 3.4.

k 1. Thess. 4.17.

l Philo. lib. de incorruptibilitate mundi.
m Euseb. in Esaiam.
n *ἀπαλλαγὴ* *ἐκ* *τῆς* *κακότητος*
 n Rom. 8. 21.

re-

o Psal. 50. 3.

p 2. Pet. 3. 10.

q Chrysost. hom.
14 in Epist. ad
Rom.r Ambros. lib. 1.
Hexam. cap. 6.

s Aquin. in lib.

4. Lomb. dist. 48.

t Durand. in li.

4. dist. 47. q. 3.

u Lucan. lib. 3.
Pterjal.x Dan. 9. 11.
p. 2. Syntagm. lo-
co. 67. Thef. 32.

y Job. 14. 12.

z Esay. 51. 6.

renouation of this visible World shall bee made by fire. For besides the Scriptures affirming, that *a consuming fire shall goe before our God*; and that *P the Heauens shall passe away with a noyse*, and *the Elements shall melt with heat*, and *the Earth with the workes*, that *are therein shall be burnt up*, it is the iudgement of many good Christian Fathers and Doctors, as *q Chrysostome*, *r Ambrose*, *s Aquinas* and *t Durandus*, yea and of some Heathens, as appeareth by these words of the Poet *Lucan*,

*u Communis mundo superest rogos, ossibus astra
Mixturus.* that is to say,

*For World remaines a common pile;
The stars with mens bones to defile.*

But now the latter opinion, which is of our most iudicious latter Diuines *x*, admitting the second conclusion of the former opinion (to wit, that the World shall bee changed by fire) doth altogether denie the first; whilest that; it absolutely affirmeth, that the Earth, Water, Ayre, Fire, and all the visible Fabrique of the running heauens shall so vterly be consumed by fire into nothing, that it shall not remaine in the World to come. For so the Scripture seemeth to affirme where *Job* saith, *y that man sleepeeth, and riseth not; neither shall wake againe, nor bee raised from his sleepe, till the Heauens bee no more*: and where *z Isaiab* saith, that the Heauens shall vanish away, like a smoke, and the Earth shall wax old, like a garment, and they that dwell therein shall perish in like manner, &c. Yea, and the proportion of faith seemeth plainly

plainely to demonstrate this vnto vs, since first this visible World is onely appointed for a lodging vnto man, *quatenus est Viator*, as hee now is trauailing towards his Countrey: and therefore what need shall hee haue of this World, when after the Day of Iudgement hee dwelleth in his owne Land? Secondly, *Natura non amat vacuum, nec gratia superuacuum*: Nature loues no emptinesse, nor grace idlenesse: ^a Wicked men must bee cast into vtter darknesse ^b *With the Demill, and his Angels*: and cannot vse this World: Godly men shall bee placed in Heauen, like the ^c *Angels*, and shall not need this World; since there in Heauen ^d *shall bee no night, and they need no Candle, neither light of the Sunne: for the Lord God giueth them light, and they shall raigne for evermore.* Therefore if this visible World shall then bee, it shall be emptie, or if it be full, then it shall be idle; and that is against nature; this against Grace. Wherevpon seeing the manner of this change is secret, and the change it selfe most certaine; hold we most certainly this truth for our stay, that the World shall end; and leaue we the manner thereof to bee reuealed by him, who will very quickly performe it, as now it followeth in the second Doctrine, which I noted before.

¶ VI. *That the end is euen now neere at hand.* For besides the plaine testimony of Scripture recorded in my former exposition of this part of my Text, the signes of the end exhibited by Christ himselfe, and his holy Apostles, will euidently declare it, if we well perceiue, first, what those signes are, secondly,
how

a Mat. 22. 13.

b Mat. 25. 41.

c Mat. 22. 30.

d Reuel. 22. 5.

Proofes of the
second doctrine.

how in these dayes they are fulfilled. That we may know them the better, what they all are, let vs with our selues at our best leisure priuately recount and peruse these places written in the 24. *Mat. 25. Mat. 13. Marke. Luke 17. & 21. Cap. Rom. 11. 2. Thess. 2. 1. Tim. 4. 2. 2. Tim. 3.* and the whole Booke of Saint *Johns Reuelation.* For out of all these places, the signes of Christs Comming are gathered to be twofold; first, the further remooued, secondly, the nearer conioyned signes. The further remooued signes beginning long before the Comming of Christ, are especially three; First, Warres amongst Nations, as our *Sauour* said, *c Nation shall rise against Nation; Realme against Realme; there shall bee Famine, and Pestilence, and Earthquakes in diuers places.* For although there shall bee such peace amongst the Godly in the time of the Gospell, that *e they shall breake their Swords into Mattocks, and their Speares into Sythes; Nation shall not lift up a Sword against Nation; neither shall they learne to fight anymore; yet the wicked are like the troubled Sea, which cannot rest, whose waters cast up mire, and dirt: For there is no peace, saith my God, to the wicked,* since amongst themselues they rush heads together, like mad Rammes, and wild Bulls; and towards the Faithfull fulfill *Christ his* Prophecie, that *h a mans foes shall bee they of his owne Household.* The second, Carnall securitie, such as befell in the dayes of *Noah*, vnto them of the olde World, and in the dayes of *Lot*, amongst the Inhabitants of *Sodom*, and *Gomorrha*, when *i they did eate, they dranke; they married wiues, and were giuen in Marriage,*

c Mat. 24. 7.

f Eſay. 7. 4.

g Eſa. 57. 20. 21

h Mat. 10. 36.

i Luk. 17. 26.
27. 28. 29. &c.

rage, till the Floud came vpon the one sort, and the fire from Heauen fell downe vpon the other. For ^k pride goeth before destruction, and an hautie spirit before the fall. The third, the Reuelation of Antichrist, as my Text, and other Scriptures to bee opened hereafter will plainely proue. Now the signes, which are neerer at hand vnto the latter Day, are likewise three in number. The first, the Conuerſion of the Jewes, ^l after that the fulneſſe of the Gentiles ſhall come in. The ſecond, the terrour ^m of all Tribes, and Kindreds, when the Kings of the Earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, and euery bondman, and free man, hide themſelues in the Denes, and in the Rockes of the Mountaines, and ſay vnto the Mountaines, and Rockes; Fall on vs, and hide vs from the face of Him, that ſitteth on the Throne, and from the wrath of the Lambe. For the great Day of his wrath is come, and who ſhall be able to ſtand? The third and laſt, and the very next vnto the ſinall diſſolution of all, is the ſhaking of the viſible Heauens, when as our ⁿ Sauour ſheweth out of the Prophet ^o IOEL, The Sunne ſhall be darkned, and the Moone ſhall not giue her light, and the Starres ſhall fall from Heauen, and the Powers of the Heauens ſhall bee ſhaken. For God doth exhibit theſe ſignes vnto vs in his holy Word, both to ſhew that hee ſhall come, and alſo to prepare vs his Children for his coming, ſince by theſe ſignes we ſee, how he haſteneth it according as hee ſpake this Parable of the Figge Tree vnto his Diſciples, ^p Behold the Figge Tree, and all the Trees, when they now ſhoot forth, yee ſee, and know of.

k Prou. 16. 18.

l Rom. 11. 25.

m Reue. 6. 15.
16. 17.

n Mat. 29. 29.

o Ioel. 21. 31.

p Luk. 21. 29.
30. 31.

q Gregor. Hom.
1. in Euangelia.

r Dan. 9. 27.

f Mat. 24. 15.

t Vid. Iuni. lib.
1. parcello sacr.
cap. 45.

u Esa. 9. 21, 22

x Amos 6. 4.

y Vid. Aft. &
Monuments 30.
Fox pag. 225.
Edit. ultime.

of your owne felues, that Summer is now nigh at hand: so likewise yee, when yee see these things come to passe, know yee that the Kingdome of God is nigh at hand. The fruit, saith Gregorie, is the fall of the World: for this end it groweth, that it might fall: for this end it falleth, that it may bud againe; for this end it buddeth forth, that whatsoeuer it buddeth forth, it may consume by ouerthrowes. For loe, the first signe complete in bloody wars not onely amongst Pagans both of old, as Romans against the Gothes, and Parthians, and o^r late, as Turkes and Persians; but also amongst the Christians, as Greeks, and Latines; & amongst the Latines, as Germanes, & Franks, Spaniards, & Englishmen; Protestants, & Papiſts, who all fulfill that Propheſie of Daniel concerning the abomination of desolation standing in the holy place, applied by our Saviour vnto this purpose. For as the Learned well expound it, it is nothing else, but a most depopulating and raging Armie of Infidell people in the middest of the Church, *Euery man eating the flesh of his owne arme*; EPHRAIM MANASSEH, and MANASSEH EPHRAIM; and both these together being set against IUDAH. Secondly, concerning carnall security, whereby men put farre from them the euill day, and approach vnto the seate of iniquitie; what need we vse many words? For the Gluttonie amongst the Rich, and the Drunkenesse amongst the poore, and the abominable coupling of all men in Polygamie, with those three Daughters of King Richard, the first of that Name King of England, Pride, Coquetousnesse, and Luxurie (which Fulco the Bishop wished the King to marry away from his Person and Court;

Court; and which vpon good experience that Great Prince then bequested presently after this order, the first to the proud Souldiers of *Hierusalem*, called *Templars*; the second to the Monkes of the *Cistercian* Order; the third to the Prelates of the Popish Church) this matching, I say, of their foules and bodies vnto these three most abominable vices, and crying sinnes, sheweth plainly that the last Day is neere at hand, although euery ^z man blesse himselfe in his heart, saying, *I shall haue peace, though I walke in the imagination of mine heart, to adde Drunkenesse to thirst; as if ^a they had made a covenant with death; and with hell were at an agreement. But certainly, when ^b they shall say, Peace and safetie, then sudden destruction commeth vpon them, as a traile vpon a woman with childe, and they shall not escape. For ^c euery one that is proud in heart, is an abomination to the Lords, though handioyne in hand, he shall not bee unpunished. Thirdly, concerning the Reuelation of Antichrist, we shall hereafter in this Discourse find him painted out in his colours by the Spirit of God. In the meane time wee may obserue the neerenesse of the last end by the complement of the fourth signe, to wit, the Conuersion and restoring of the *Iewish* Nation vnto the faith of Christ. For, although in the iudgement of many ^d godly, and learned men, it is not yet knowne, when and how this Conuersion of the *Jewes* shall be accomplished, because it is not reuealed in the Word of God, whether it shall be a Conuersion visible or inuisible; totall or partiall, made all at once, or by succession: yet is this certaine, that many thousand *Jewes*, by*

C

Iames

z Deut. 29. 19.

a Esay. 28. 15.

b 1. Thes. 5. 3.

c Prou. 16. 5.

d Zegedin. loc.
comm. pa. 26. &
Bucan. Infit. loc.
38. q. 15.

c Act. 21. 20.
f Vid. Afl. &
Monument. pag.
886.

g Vid. Marlar.
in Rom. 11. 25.

h Ioh. 10. 16.

i August. Tract.
47. in Ioh.

k Buxtorf. in
Synagog. Iudaic.

l Galat. lib. 7.
de arcanis fid.
Cathol. cap. 4.

m Act. 5. 39.

n Act. 13. 30.

James his^e report in the time of the *Apostles beleueed*; and^f that in euery age of the Church some of them haue bin baptized into Christ, &^g that vnto the end of the World, *some of them shall daily be conuerted*, that so our Sauour might fulfill in due time that his Prophesie; ^h*Other sheepe I haue, which are not of this fold: them also must I bring: and they shall heare my voice; and there shall be one Folde, and one Shepheard.* Nouerat eos in turba furentium, & prauidebat eos in pace credentium, saithⁱ Saint AUGVSTINE: *hee knew them in the company of the madly raging, and foresaw them in the peace of the godly beleueing.* For howsoeuer their moderne Synagogues be most Satanicall, and deadly Aduersaries to the truth of Christianitie, as appeareth by their doctrine and customes discovered by the learned man^k Buxtorfius: yet some may be true Israelites, and in their time also bee truely conuerted vnto the faith of Christ; since (as Petrus^l Galatinus hath well distinguished the condition of the Jewes after Christs Resurrection) some of them follow Christ & *fide* & *opere*, both in faith, and in worke, as old^m Gamaliel in the Talmud famous, and the great Rabbi Haccanas Nehumie filius: other some cleaue to him *fide*, nō *opere*, by faith, not by work, because they are zealous of the Law withall, as the Jewes in theⁿ Acts, and the Historian Iosephus, but others will not follow Christ, *nec fide nec opere*, neither by faith, nor by worke, although they cannot deny the Truth, which they seeing to bee fulfilled, will yet in the obstinacie of their hearts conceale. And may not some of these last sort returne? Lodonicus Carettus, Iohannes Isaacus, Imma-
nuel

nuel Tremellius, and diuers other most famous Conuerter of the *Iewish* Nation are euident proofes of a present reconciliation of *Israel* vnto Christ euen in these last dayes, wherein the *Gentile* fulnesse is past, since *Mahomets Musulmans* doe now possesse the middest, true Christians being extruded into the outmost parts of this our Hemisphere, as is plaine by the * Maps both of the *Turkish* and *Persian* Kingdomes. But howsoeuer this Conuerſion of the *Jewes* shall be; the end is neere, since the first signes are past, and the second sort begin to approach in the first of them, that now wee may daily looke for the complement of the two last, to wit, the amazement of the Reprobates, and wrapping vp of the visible Heauens, for our happy deliuerance out of this miserie, that we may bee partakers of the onely blessed Kingdome in greatest glory, as *P* one said well; *Ipsæ aduentus Domini eliminans omnium principatum, & potestatem preparat Regno Dei*: The coming of Christ destroying the rule or chieftedome of all others, prepareth a power for the Kingdome of God.

¶ VII. Wherefore hence I conclude with the Apostle Saint Peter, that now ¶ since the end of all things is at hand, we therefore must bee sober, and watch vnto Prayer. For this is the double vse of the Doctrines proposed, first, for Sobrietie, and secondly, for Watchfulnesse. For Sobrietie both in opinion, and life. In opinion and iudgement, as the Apostle doth warne, that *No man thinke of himselfe more highly, then he ought to thinke, but that hee thinke soberly, according as God hath dealt to euery man the measure of faith.*

o Apud Petr.
Plant. & Io.
Magen. in Tabul.
Ptolom. de Asia
& Africa.

p Titus Boſtre.
in Luc. 21. & A-
quin. in Caten.
ibid.

q 1. Pet. 4. 7.

The first vse of
the two former
doctrines;
and the first
part of it.
r Rom. 12. 3.

f Leuit. 2. 13.

t Maik. 9. 50.

u Coloss. 4. 7.

x Bernard. Ser.
3. de Circumcis.
Dom.y Horat. de Ar-
te poetic.

z Prou. 16. 23.

a August. lib. 18
de Ciu. Dei. c. 53

b Ioh 15. 15.

c A& 1. 6. 7.

d Mark. 13. 32.

For as Salt seasoneth euery thing, and therefore by the^f Law they were to season with Salt euery Oblation of the meate Offering: euen so a sober discretion in iudgement is the most wholesome condiment to all our Meditations, since it maketh the minde peaceable, and the tongue seasonable: as therefore our Sauiour speaketh for the former, *Hanc ⁊ Salt in your selues, and haue peace one with another*, and Saint Paul for the latter, *Let your speech be alwayes with grace, seasoned with Salt, that yee may know, how yee ought to answere euery man*. For as ^x Bernard sayth well, *The light of discretion is the Mother of Vertues, and the consummation of perfection*, when according to the ^y Poets rule, *Singulaqueq. locum teneant sortita decenter*, *Euery thing keepeth his owne proper place in a comely sort*, as ^z *The heart of the wise teacheth his mouth, and addeth learning to his lips*. For that we may apply these things vnto this very particular, a question is made, when our Sauiour shall come at the end of the World; but *omnino importanè, altogether vnseasonably*, saith Saint ^a *Augustine*; because if it had beene expedient for vs to haue knowne it, of whom should it haue beene spoken better then of God himselfe, the Master to his Disciples demanding the question, since he plainly professed vnto his Disciples, that ^b *because they were his friends, all things that he had heard of his Father, he had made knowne vnto them?* and yet when they asked of him, saying, ^c *Lord, wilt thou at this time restore againe the Kingdome to Israel*, he said vnto them, *It is not for you to know the times, or the seasons, which the Father hath put in his owne power*. For ^d *of that day, and that howe knoweth*

knoweth no man, no not the Angels which are in Heauen,
neither the Sonne, but the Father. Non filius ipse, saith
e GREGORY, *ex natura humanitatis, licet in natura
humanitatis; Not the Sonne himselfe by the nature of his
humanitie, although in the nature of his humanitie.* For
although hee may know it, as hee is God, and Man;
yet doth hee not know it, as hee is man onely. And
therefore hee would not reueale vnto men; because
as Saint f Augustine doth glosse it, and s many other
good Diuines approoue it, *Nescit filius, id est, facit
homines nescire; quia non prodit hominibus, quae inutiliter
scirent: The Sonne knoweth it not, that is, hee maketh
not men to know it; because he bewrayeth not those things
vnto men, which they would know vnprofitably.* For h the
Creation of the World from nothing to something
is knowne to God only; who alone did accomplish
it, and therefore must the dissolution of the World
bee knowne, and done by God alone, seeing it is a
change *ab ente ad non ens: from something to nothing,*
betweene which two termes the space is infinite, *sol-
um percurribile, & perceptibile, to be runne thorow, and
perceiued onely by the infinite God.* And therefore those
who thrust themselues into this secret, are deserued-
ly conuicted for lying spirits, as those men of Beth-
shemesh i were iustly smitten with the plague of God for
looking into the Arke. For what else may we esteeme
those men to bee, who presumed to shew in former
times, that k the Day of the Lord should come first in
the time of the Apostles? secondly, in the yeere of our
Lord, three hundred sixtie five; thirdly, some two hundred
yeeres after CONSTANTINE the Great: fourthly, in the

e Gregory. lib. 8.
Registr. Ep. 42.

f August. lib. 83.
quest. cap. 60.
g Vid. Zanch. li.
1. Misc. loc. de fi-
ne saeculi. cap. 4.
& Bucan. Instit.
loc. 3. 8. q. 18. &
Polan. lib. 6. Syn-
tagmat. cap. 65.
h Vid. Durand.
in 4. s. dist. 47. q.
1. art. 10.

i 1. Sam. 6. 19:

k Vid. Laflant.
lib. 7. c. 5. &
August. li. 18. de
Ciuit. Dei, ca. 53.
& Zanch. lib. 1.
Miscell. ubi sup.

* It was from
these coniec-
tures said :

Oſtaueſſimus
oſtaueſſimus mirabi-
lus annis.

l 2. Tim. 3. 13.
m *Theognis.*

n *Auguſt. Epiſt.*
78. *que ad He-*
ſychium.

o *Plutarch. lib.*
de Ei apud Del-
phos.

ſoure hundred, or in the ſixth hundred, or in the thouſand
yeere after Chriſt ; yea by the computation of Arnal-
dus de nouâ villâ, and Iohannes Regiomontanus it muſt
*be in the yeere of our Lord * one thouſand, five hundred,*
eighie and eighie, the Men^l deceiuing, and being de-
cerued.

m * *Αρχη επί χυδός μικρά χάρις εις ὃ τελύνη*

* *Αιχρον δὴ κέρδος, καὶ κακὸν ἀμφοτέρων.* that is,

A lye at firſt doth find ſmall grace :
In the end, ſoule loſſe with beanie caſe.

But yet there are two coniectures of the laſt Day, ve-
ry much eſteemed by ſome men of note amongſt the
learned ; the former concerning the Millenary, the
latter concerning the Centurie, wherein the laſt Day
muſt befall (as they thinke) certaine, although the
day and houre (as our Sauour ſaid) cannot bee
knowne. But good Saint *Auguſtine* n doth anſwere
here plainly, that *no time at all, neither χρόνος, nor*
καίρος, that is, neither time of continuance, nor of o-
pportunitie, wherein our Sauour ſhall come to iudge-
ment, can be knowne by any man. For in what Millena-
rie, or thouſand yeere will they haue CHRIST to
come? They ſay *in the ſixth thouſand yeere after the*
Creation of the World, according to that ſentence of
Orpheus in o *Plutarch* ;

* *Ἐκ γὰρ ἑνὶ γενεῇ καταπαύσεται κόσμος ἀοιδίης :*

Ætate in ſexta ſtudium finite canendi ; that is,

*In the ſixth Age the World of harmony ſhal ceaſe, both be-
cauſe*

cause the World was finished vpon the sixth day (for as S. Peter saith, *P One day is with the Lord as a thousand yeeres, and a thousand yeeres as one day,*) and also according to the tradition of *Elias*, & there were two thousand yeeres before the Law, two thousand yeeres in the Law, and two thousand yeeres after the Law. Indeed I find this opinion concerning the thousand yeeres, to bee very much set by amongst some Fathers of the Primitiue Church, as ^r *Iustine Martyr*, ^f *Irenaeus*, ^c *Lactantius*, ^u *Hierome*, and ^x *Germanus Patriarke of Constantinople*, which yet some other of sounder iudgement, as ^y *Ambrose*, and ^z *Augustine*, altogether disprooue, as wanting good ground to be settled vpon. For first, that anagogicall interpretation of the sixth dayes Creation is besides Gods intent, and Saint *Peters* meaning, who by comparing of one day with a thousand yeeres, and of a thousand yeeres with one day, did but shew, as saith Saint *Augustine*, *contemnendam futuri temporis breuitatem, the contemptible shortnesse of future time*. Secondly, that *Rabbinicall* and beggerly tradition falsly fathered vpon *Elias*, doth not agree to the truth of time in the two former termes, since according to the computation of the ^a best *Chronographers*, the Law was giuen in the two thousand, foure hundred, fifty and third yeere of the World, or at the most, in the thousand, foure hundred, fiftie and fourth: betweene which time and the comming of Christ there haue runne onely one thousand, foure hundred, ninetie, and foure yeeres, or at the most, one thousand, fife hundred, and fiteene yeeres. Can it therefore bee

p 2.Pet.3.8.

q Talmud.lib.
Sanhedrin,cap.
helec. & apud
P.Galatinum,
lib.4. de arcan.
fid.Catib.cap.20.

r Lib.9.ad gen-
tes q.17.

f Lib.5.cap.vl-
timo.

t Lib.7.cap.7.

u In exposit.

Psal.89.

x Apud Sixtum
Senensem lib.5.
annot.190.

y Lib.7.in loci.

z In exposit.

Psal.90.

a Hen.Bunin-
gus in sua Chro-
nologia, & Cla-
riss.Joseph.Scali-
ger l.5.de emen-
dat. temporum,
& Christoph.
Helwicus in suis
tabulis chrono-
logicis.

b Napier, *propo-
sit.* 14. & 15.

c *Vid. Aristo. de
Interpret. cap. 7.*

d Dan. 12. 11.

e *August. Ep. 78
ad Hefych.*

f *Rolloc. & In-
nius in Daniel.*

g *In Meditat.
super 20. cap.
Apocalyp.*

h *August. vbi
supra.*

probable, that hee shall hit the marke in the third terme of time, which is now after the first comming of Christ? Since his credit is crackt in the former two thousand, we may very well mistrust his truth in the last terme nor yet fulfilled. Another ^b Time-sear-cher, of the like curiositie concerning the Centurie, absolutely defineth the Day of Doome within these two yeeres of our Lord, one thousand, six hundred, eightie and eight, and one thousand, seven hundred. But since, as ^c Logicians say, *de futuris contingentibus non est scientia*, there is no kind of knowledge concerning things to come, I maruaile at his boldnesse, who vpon so vncertaine a ground durst reare so high a building. For where he would conclude a certaine number of yeeres from those one thousand, two hundred and ninetic in ^d Daniel, and from some other numbers in the *Reuelation*, I answere first with the most learned both ^e Fathers, and ^f new Writers, that *Daniels* Prophecie reacheth onely to Christs time, before which the Law ruled; and secondly, as our most Gracious Soueraigne & King *James* could tell him, that *in the Reuelation of Saint Iohn* a certaine number most commonly is put downe for an vncertaine number: So that rather then wee should runne into so hard Imputations, as such men deserue for so many monstrous falsities, and lyes; I thinke it were farre better for vs to follow the good counsaile of that most holy Father Saint ^h *Augustine*, who thus concludeth for sobriety of iudgement concerning the last Iudgement. First, concerning the comming of our Saviour, who is expected in the end, I dare not reckon or count the times;

times; neither doe I thinke, that any of the Prophets haue certainly defined the number of yeeres concerning this matter; but that this should rather p^{er}uade with vs; which the Lord himselfeⁱ said; It is not for you to know the times, and seasons, which the Lord hath kept in his owne power: Secondly, ^k and therefore let vs be willingly ignorant of that which God wou'd not haue vs know.

ð. VIII. Now for sobriety in life, which is to be practized of vs all, because of the neerenesse of our end, it consisteth in these two duties especially, first, in the sober getting; secondly, in the sober spending of goods so gotten. For in getting goods wee are sober men, while wee neither make too much haste to bee rich, neither trust too much in goods gotten hastily. For concerning hastie wealth, how-fouer it bee gotten, *Salomons* sentence is most sure, first, of the sinne, that ^lhe that *maketh haste to be rich*, shall not be innocent; and concerning the punishment, ^m that an inheritance may bee gotten hastily at the beginning; but the end thereof shall not be blessed. For ⁿ they that will bee rich, fall into temptation, and a snare, and into many foolish, and hurtfull lusts, which drowne men in destruction, and perdition. Οδὸς ἀπληγῆς τευχῶς, δίκαιος οὐ, (saith the^o Poet M^ENANDER) *no man hasteneth to be rich, in the way of Iustice.* For

————— P *quæ reuerentia legum?*

Quis metus aut pudor est nimium properantis auari?

a covetous Wretch careth neither for Law, nor feare, nor shame, so hee may bee enriched by any meanes.

i Act. 1.7.

k August. in
Psal. 6.

The latter part
of the former
vse for sobrie-
tie in life.

l Prou. 28. 10.

m Prou. 20. 21

n 1. Tim. 6. 9.

o Apud Stobe-
um Serm. 10.

p Iuue. Sat. 14.

q Bern. ser. 3. in
Psal. *Qui habi-
tat.*

r Mat. 19. 21.

f Luke 12. 15.

t Eccles. 5. 9.

u Luke 12. 20.

x Diog. Laert.
lib. 6.

y Pro. 23. 4, 5.

z Clemens Alex.
1. 2. *Paedagog.* c. 3.

meanes. *Riches* (saith ^q BERNARD) *are the Devils snares, from which few men are free, and with which many doe very much lament, that they are not intangled.* But if they well marked, first, the great things they lose (for ^r *rich men hard'y enter into the Kingdome of God;*) Secondly, the small gaines they get (for ^f *a mans life consisteth not in the abundance of things which hee possesseth;*) Thirdly, into what certaine danger they thrust themselues by hastening to this store, whiles that they drudge to get, dread to keepe, and droope to lose (for ^t *he that loneth Siluer, shall not be satisfied with Siluer, nor he that loneth abundance, with increase; this is also vanitie, as it is plainly prooued by the Rich man in the ^u Gospell, whose soule was taken from him in the night of his bragge;*) if I say they would well weigh in all their accounts, how they purchase in the seeking for wealth, onely labour for their trauaile; surely, surely, they would rather with ^x *Crates the Theban* resolute to cast their wealth and pelfe into the Sea, saying, *Ego mergam te, priusquam tu perdas me; I will drowne thee, before thou shalt destroy mee:* or follow the counsell of *Salomon* thus aduising him, ^y *Labour not to be rich; cease from thine owne wisdom.*

For first, wilt thou set thine eye upon that, which is not? Secondly, riches certainly make themselves wings; they flye away, as an Eagle towards Heauen. The best wealth in the iudgement of CLEMENT ^z *ALEXANDRINVS* is the pouertie of desires, and the true magnificence is not to grow proud upon growing wealthy, but rather to despise wealth. For (now to take downe

downe their trust in goods thus lewdly gotten) what if they be rich in wealth or land? Are they therefore the better men? Or shall they liue the longer? They are not the better, because of riches, because that riches are not *bona simpliciter*; *simply good things*. For ^a what wee account to bee very precious things; as Gold, Siluer, Spices, and Jewels, are basely esteemed of amongst the barbarous Indians and Saluages, amongst whom yet vertue is of greatest price. A lade will be a lade for all his stately trappings: wealth of it selfe will rather hinder then helpe goodnesse, since it is a sworne slaue vnto wantonnesse and riot, as we see in ^b the rich man, who was *clothed in purple, and fine linnen, and fared well, and delicately euery day*. Whereupon one ^c said very well, that as the Moone, the fuller she is, the further shee standeth remooued from the Sunne, and neerer to bee eclipsed in the darke shaddow of the earth: so oftentimes it happeneth (for I cannot make it generall, since we know that many good men, as *Abraham, Iob, Dauid, Salomon, &c.* haue beene very rich) that the richer men are, the further from God they liue in this world, and neerer to bee entrapped in the snares of the Diuell, who ^d challengeth wealth vnto himselfe as his owne true peculiar, to bestow where he will: our *Sauour threatning* ^e a woe vnto such, because heere they *haue receiued their consolation*. But shall they therefore for their wealth liue the longer? Certainly no. Neither they themselues, nor theirs. Not they themselues. For then (as the Diuell ^f sayd) *Skin for skin; yea, all that a man hath will he giue for his life*. But ^g *Pal-*
lida

^a Chrysost. hom.
17. in 1. Tim.

^b Luk. 16. 19.

^c Stelb. in
Luc. 8.

^d Luk. 4. 6.

^e Luk. 6. 24.

^f Iob. 2. 4.
^g Horat. lib. 3.
od. 4.

h Psal. 49. 10,
11, 12.

i Lucan. lib. x.
Phar.
k Claudian. lib.
1. in Ruffin.

l Eccle. 5. 13. 14

m Apud Cl. Mi-
noem in Comm.
sup. Alciat. Emb.
128.

n Cic. 2. Philip.

o Dan. 2. 32, 33

*lida mors aequo pulsat pede Regum turres, pauperumq; ta-
bernas;* Death knocketh as well at the Kings Pa-
lace, as at the poore mans Cottage. For we^h see that
wise men dye, likewise the foole, and the brutish person
perish, and leaue their wealth to others: Their inward
thought is, that their houses shall continue for euer, and
their dwelling places to all generations; they call their
lands after their owne names: neuerthelesse, man being
in honour, abideth not; hee is like the beasts that perish.
Therefore they shall not continue in their posterity.
Summisⁱ negatur stare diu; High things cannot stand
long. *k Tolluntur in altum ut lapsu grauiore ruant;*
They are rayfed vp on high, to bee rushed downe
lower. It may well suffice them, that their soules
are immortall, although their bodyes are dissolued,
their goods scattered, and their lands demised ouer
to other men. For there is (saith^l Salomon) a sore euill,
which I haue seene vnder the Sunne, namely, riches kept
for the owners thereof to their hurt: But those riches pe-
rish by euill trauaile, and he begetteth a sonne, and there is
nothing in his hand. For:

m De male quaesitis vix gaudet tertius haeres: That is;
Of goods which are ill got,
Third heyre scarce hath a lot.

Since, as Ciceroⁿ told Antonie out of an olde Poet;
Male parua male dilabuntur; Ill gotten goods are farre
worse spent: as we see it daily happen, that great mens
houses are like to ^o Nebuchadnezzar his great Image,
whose head was of fine gold, breasts and armes of
siluer, belly and thighes of brasse, legges of iron,
feete part of iron, part of clay. For the lower wee
descend,

descend, the worse wee shall finde them; as P Plato was wont to say, *Aurei Patres, filij Plumbei*; *Golden Fathers, but leaden sonnes*, that now it is no marvaile, if in all places of the world great mens houses come to nothing, seeing great mens children grow to nothing, fulfilling the old *Proverbe*, *Heroum fitij noxa*; Lords prooue but Louts, and Gentlemen Gules, whiles Sonnes are heyres of Parents patrimonie, which they spend wastfully, and not successors in Parents vertues, without which it is impossible that their houses should stand, since ^r except the *Lord build the house* (and that is onely when we are settled vpon the foundation^f of the Apostles and Prophets) *they labour in vaine that build it*. That therefore these mischiefes may happily be preuented, Fathers must bee sober in getting of goods, leauing to their children a patrimony of vertue by honest education, which (as said ^r *Aristippus*, cast out vpon the *Rhodes* naked and bare, but relieued by Philosophicall Arts) *they cannot lose in shipwracke*. (For, I pray you, why should the Fathers go to hell for leauing to their children a clod of earth only?) And children must care to keep sobrietie in the right vse of Inheritances, left to them by their Parents. For what needs this waste, which wee daily behold in Cities and Countrey by gorgeous Apparell, stately Buildings, sumptuous Banquets, idle Sports, and other vanities, which ^u *perish with the vsing*, yea, are vsed to our perishing, whiles by this our demeanour wee are like that bad seruant, which said in his heart, ^x *My Lord delayeth his coming*; and thereupon beginneth to smite his fellow ser-

uants,

p Plato 1. Al-
cibiad.

q Erasmi. Adag.
sub titul. Degene-
rantium in penus.

r Psal. 127. 1. &
ibi Hierony.

f Ephes. 2. 20.

r Apud Stobaeum.
Ser. 3.

u Col. 2. 21.

x Mat 24. 48,
49.

y. Prou. 27. 8.

z. Hagg. 1. 9.

a. Ier. 22. 29. 30

b. Esa. 3. 10. 11

wants, and to eat and drinke with the drunken. Indee de
*as y a Bird that wandreth from her nest: so is a man that
 wandreth from his place.* For in my small experience,
 I haue well obserued what euery man may see, that
 as an Archer, who shooteth aloft aboue his true
 compasse, lighteth his arrow farre wide of his marke:
 So whiles men are carryed with a hawtie and proud
 humour aboue their owne ordinarie condition and
 estate, they certainly misse of the marke and scope
 of their great desires, either for honour, the ayme of
 proude Citizens, or for the store of wealth, the Butte
 of our braus, but greedie Gentlemen. Because when
 Citizens, that they become Gentles, will goe into
 the Countrey there to keepe residence: and when
 Gentlemen, for sparing, will lye in Cities, lurking
 with a small retinue of Seruants about them; Artes
 and Trades decay by those, Husbandry and Hospi-
 talitie doth fayle by these, and God bloweth vpon
 both, that ^z when *they looke for much, it commeth to lit-
 tle.* ^a *O earth, earth, earth, heare the Word of the Lord:*
*(Earth, first in affection; (for what is this else but a
 dung-hill desire?) Earth, secondly in action; (for all
 this is but drudging.) Earth, lastly through dissolu-
 tion of all into dust.) Thus saith the Lord, Write yee
 this man childlesse, a man that shall not prosper in his
 dayes; for no man of his seede shall prosper; sitting vpon
 the throne of DAVID, and ruling any more in Iudah.* For
 IECONIAH his case is ours, while we become like him:
 according to that of the Prophet *Esay*, touching the
 generall reward of all men, as they shall deserue:
^b *say yee to the righteous, that it shall bee well with him:*

for

for they shall eate the fruit of their doings. Woe vnto the wicked, it shall be ill with him; for the reward of his hands shall be giuen him. But if we be men indued with reason, wee will learne wisdom of the Pisse-mire or Ant, *c* which hauing no gaide, ouer-seer, or Ruler, provideth her meate in the Summer, and gathereth her foode in the haruest: and if we be Christians enriched with grace, we shall quickly perceiue, that *d* the time past of our life may suffice vs to haue wrought the will of the Gentiles, when we walked in lasciuiousnesse, lusts, excesse of Wine, reuellings, banquettings, and abominable idolatries. For *c* they that sleepe, sleepe in the night; and they that bee drunken, are drunken in the night: But let vs, who are of the day, be sober: Yea, the night is farre spent, the day is at hand: let vs therefore cast off the works of darknesse, and let vs put on the armour of light: let vs walke honestly, as in the day, not in ryoting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying: but put yee on the Lord Iesus Christ, and make not prouision for the flesh, to fulfill the lusts thereof. For as the Sunne, shining aboue our Hemisphere, both dispelleth darknes, and bringeth on light, by which wee walke safely vntill the euening: So the Sunne of Righteousnesse, the Sonne of God, *Christ Iesus*, now sending downe his bright beames of truly-sauing knowledge into these our ouer-deeply-darkned hearts, both driueth away the mists of ignorance, and indueth vs with so great a light of grace, as by which we see cleerely what to flye, and what to follow, in this our day, before the night come, euen by his owne ensample, who said, *f* *I must worke*

c Prou. 6.7.8.

d 1.Pet. 4.3.

c 1.Thef.5.7,8

f Ioh. 9.4.

g Mar. 20.6.

h Phil. 2. 12.

i Iere. 13. 16.

k Aristot. lib. 4.
Phys. cap. 8.

l Psal. 119. 32.

m Luk. 19. 5.

n Philp. 3. 13.
14.

worke the works of Him that sent mee, while it is day : the night commeth, when no man can worke. As therefore good labourers apply themselves earnestly about their businesse in the after-noon, that they may well finish their whole worke intended, before the night come: so wee men now hyred & into the Vineyard at the eleuenth houre, are seriously to endeavour our selues, ^h to worke out our own saluation with feare and trembling, before our Master commeth, that when we are called, we may receiue euery man a penny, as the Prophet plainly warned vs, ⁱ to giue glorie to the Lord our God, before he cause darknesse, and before our feete stumble vpon the dark mountaines, and while we looke for light, hee turne it into the shadow of death, and make it grosse darknesse. For ^k naturall motion is swifter in the end, then in the beginning; because the neerer it commeth to his proper place, wherein it must rest, the more it desireth to attaine vnto that place, in which it may rest. If therefore heauen be our home, towards which wee make our iourney; thither then must we most swiftly returne, the neerer we come vnto the place; casting far from vs these worldly lets, these fleshly fardels, these deuillish deceits, which slow our speede in our course for the Crowne; as wee may read it plainly practised, first by David, who said, ^l I will runne the way of thy Commandements, when thou shalt enlarge mine heart: Secondly, by Zachau, ^m who made haste, and came downe, and receiued Christ ioyfully: Thirdly, by Saint Paul, who ⁿ forgetting these things, which are behinde, and reaching forth to those things which are before, pressed

sed toward the marke for the price of the high Calling of God in Christ Iesus; fourthly, and lastly by all Gods Saints, Who^o waiting for the Adoption, euen the Redemption of their bodies, follow the good counsell of the Apostle thus aduising them, P Seeing we also are compassed about with such a cloud of witneses, let vs lay aside euery weight, and the sinne, which doth so easily beset vs; and let vs runne with patience vnto the Race, that is set before vs, looking vnto Iesus the authour, and finisher of our faith. For as Cyprian said well, q He that hath renounced the World, is greater then the Honours, and the Kingdome thereof: and therefore hee, who dedicateth himselfe to God, and his Christ, desireth not carthly, but heauenly Kingdomes. For so must wee be sober, and thus now must we watch.

ð. IX. Watch; not in the night only: For Physicians^r doe teach, that Night-watching weakens the bodies of yong men; and Students doe find the heauy hurts of nocturne lucubrations by their sore eyes, and dry braines: but Watch, as well on the day, as on the night, as well in prosperity, as in aduersitie, as well in peace, as in warfare. For the watching hence to bee vrged as a second vse is a spirituall care, to bee diligently taken ouer soule and body, that we as men aline from the dead, should alwaies^t yeeld our selues vnto God, not any way giuing our members to be weapons of vnrighteousnesse vnto sin, but alwaies to bee instruments of righteousness vnto God; first, watching ouer our hearts against euill thoughts, since from our hearts proceed^r the actions of life; Secondly, ouer our eyes, that wee^u thinke not of a Maide: Thirdly, ouer

D

our

o Rom 8.23:

p Hcb.12.1.2.

q Cypr.in orat.
dominicam.The second
vse for Watch-
ing in Prayer.
r Io.Ferne.li.I.
Pattilog.cap.17.

f Rom.6.13.

t Prou.4.23.
u Iob.31.1.

x Psal. 39. 1.

y Ecclef. 4. 15.

z 1. Tim. 5. 21.

a Gene. 17. 1.

b Rom. 12. 17.

c Reue. 16. 15.

d Auguſt. Ep. 80.
qua ad Heſych.

e Mark. 13. 35.

f 1. Cor. 7. 31.

g Gene. 6. 4.

h Mat. 24. 12.

i Reue. 12. 7.

k Ephes. 2. 2.

our mouthes, that ^x wee offend not in our tongue: Fourthly, ouer our feet, eſpecially, when ^y wee enter into the Houſe of God: Fifthly, ouer our hands, that ^z we lay them not ſuddenly vpon any man, leſt we be partakers of other mens ſinnes; Sixthly, and laſtly ouer all our waies, that ^a we walke before God, and bee vpright, and that we ^b provide things honeſt in the ſight of all men. For ^c bleſſed is he that watcheth, and keepeth his garments; leſt he walke naked, and they ſee his filthineſſe.

Some (ſaith Saint ^d AVGVSTINE) watch and pray, becauſe the Lord will come quickly: others, becauſe life is ſhort, and vncertaine: a third ſort, for that they know not, when the Lord himſelfe will come: and theſe are alwaies to bee thought the beſt watchers, becauſe they ſeeme eſpecially to reſpect that Commandement of Chriſt, ſaying, ^e Watch ye (for yee know not, when the Maſter of the houſe cometh, &c.) and for that they well conſider the manifold dangers of this laſt time, wherein firſt the World, as an old rotten houſe, is ready to fall (for ^f the faſhion of this World paſſeth away:) ſecondly, the Inhabitants thereof are as thoſe in the old World; ^g mightie men (to wit, in miſchiefe) and men of renowne (to wit, in Deuillish and Machiauellian policie) for want of the true loue of God, as our Sauour ſaid, becauſe ^h iniquitie ſhall abound, the loue of many ſhal wax cold: thirdly, the Deuill haning ⁱ but a ſhort time, rageth more and more, both by inward temptations, by which hee ^k worketh mightily in the children of diſobedience, and by outward aſſaults, made very many wayes, Firſt, by himſelfe, who

who as ¹ a *raring Lion*, walketh about, seeking whom hee may deuoure, and then by his ministers, euen a cursed crue of wicked *Antichrists*, who must raigne in these last times. So that as in the ^m Military discipline of ancient *Romanes*, their Watches were so set, and disposed in their (*Castris*) Tents or standing Garrisons, as that in the first Watch *All*, in the second, their (*Tyrones*) Fresh-water-souldiers, in the third (*Virilliores*) their men of full strength, in the fourth and last and the most dangerous (*Veterani*) their tryed men stood at the glasse, all in their place with such circumspection, that if any had slept, he was beaten in the morning by all the whole Band with Clubs and Stones, euen to the death, if hee could not by his speedinesse make a quicke escape: so now G O D hath ordained, that howsoeuer in the former times of the Church of God, the faithfull did watch, but as yonglings, or in their fresh strength, wherein they grew, and flourished for almost sixe hundred yeeeres together immediately after Christ; now in this last Age and most perillous times, wherein our foes are euery houre ready to surprize, if not to surcharge vs, We should stand on the Watch-towres, as Old-beaten-souldiers of tryed experience, like *Caleb*, who ⁿ in *Canaan* was as fit for *Warre*, or *Gouernment*, as hee had beene fortie yeeeres before, when *Moses* first sent him to spie out the Land.

For as the Prouerbe was amongst the *Romanes*; *o. res ad triarios redit*, all is by G O D S prouidence brought now vnto the last push; since first the War is desperate to be taken in hand, not with P *Carthaginians*,

1 1.Pet.3.8.

m *Veget. lib.3. de re Milit. ca.8. & in illum Godof. Stewich.*

n Iosh.14.11.

o *Lin. lib.8.*

p *Cic. Li.1. Offic.*

q Lucan. lib. 1.
Pharſal.

r Lamen. 3. 19.

f Pſal. 119. 148

t 2. Theſ. 3. 13.
14.

u Cypr. Ep. 62.

nians, but *Cimbrians*, not whether should rule Honourably, but whether should liue safely (ſo deadly an enemy is the Deuill vnto vs :) and ſecondly, the Government is growne wholly *Anarchicall*, through the inward Garboyles betweene the Fleſh and the Spirit, worſe then any Ciuill Warres raiſed eyther by *Grecian*, by *Romane*, or by any other diſorderly State, becauſe (as the Poet ſaid) *In ſe magnarum*, Great mengall one another; great things grow all to ruine by their mutuall violence, that we may now well cry out *in the night*, and *in the beginning of the watches*, powre out hearts like water before the face of the Lord.

For what may we expect but a ſudden ſurprizing, if our eyes preuent not the night watches, as *Dauid* did? Nay, let our enemies bee as ſluggiſh as wee are; yet ſhall wee not bee free from the puniſhment of ſlothfulneſſe, ſince the Saints, who are our fellow-ſouldiers, cannot but complaine againſt vs for our careleſſneſſe, and by Gods appointment driue vs out of the Campe of the Militant Church viſible, wherein wee liue, by the heauy Clubs, and hard ſtones of cenſures Eccleſiaſticall, and Excommunications. For *Thy Brethren*, ſaith the Apoſtle, *bee not weary in well-doing*; and if any obey not *our word*, by this *Epistle* note that man, and haue no company with him, that he may be aſhamed. *Spirituali gladio ſuperbi, & contumaces necantur, dum de Eccleſiâ eiſciuntur*, ſaith *Cyprian*; the proud, and ſtubborne are ſlaine by the ſpiritual Sword, when they are caſt out of the Church. All Chriſtians then in theſe perillous times, euen for feare

teare either of Forraine destruction, or Domesticke displeasure, are diligently to watch in the Warre, as Souldiers, ^x fighting the good fight in the Government, as Captaines, ^y going in and out faithfull before Gods people, as Salomon^y desired. We, my Brethren, who are inferiours must euery one watch, as a Souldier, ouer his owne soule, ^z Putting on the whole armour of God, that we may be able to stand against the wiles of the Deuill. And you, most Honourable Captaines of Israel, are to warch ouer vs, like ^a Iphicrates the Athenian, ouer his sleeping Souldiers, like ^b Castriote, called Scanderbeg, who himselfe kept the Centinell, nay, like the Keeper of Israel, who ^c neither slum-breth, nor sleepeeth. For

^d οὐ χρὴ παρνήχιστον εὐδῆν βελήφορον ἀνδρα :

It becommeth not a man of counsell to sleepe all the night time. *Est honos & onus* : it is your Honour to bee Gouvernours, but your burden to gouerne in these dangerous times, and amongst so many enemies. The time may make you carefull : The enemies stirre vp valour ; and both of them cause a watchfulnesse, lest we your poore, and silly sheepe be suddenly surprized by these most subtile Serpents, of which now after this first aduertizement of the perillous times, we are to speake in the second danger, expressed in these words :

[And as yee haue heard that Antichrist shall come, euen now are there many Antichrists, whereby wee know, that it is the last time.]

x 2.Tim.4.7.

y 2.Cor.1.10.

z Ephes.6.11.

a Cornel. Nepos in Iphicrate.

b Rich. Knols in his Turk. Histor.
c Psal.121.4.

d Homer. Iliad. lib.2.

The second part of the Great *Antichrist.*

The two most dangerous parties living in these last times Antichrist, and Heretikes.

The Exposition of the Text concerning Antichrist.

c Hieronym. & Perer. in 7. Dan. & omnes, quos ad huc vidit Pont. f Dan. 7. 24. 25 & Dan. 11. 36. 37. g Mat. 24. 24. h 1. Tim. 4. 1. 2 & 2. tim. 3. 1. 2. 3 i à ver. 3 ad 11

k Vid. Pref. Sarenis. Reg. Jacob. pag. 90. & Apol. Bellar. & Respo. Reuerend. Patris Lancel. Eliensis Episcop. cap. 12.

Times are full of dangers, because of dangerous men living in these times, as they are most lively described here vnto vs, first, by the greatnesse of their Head; secondly, by the multitude of the members.

¶ X. Their great Head, is that *Antichrist*, of whom; as Saint *Iohn* saith, the faithfull had oftentimes heard by the plainest meanes of notification in type and truth: In type (as some^e thinke) of *Antiochus Epiphanes*, deliuered by *Daniel* in sundry^f places. In truth of the Gospell, vnder which are diuers Prophecies of *Antichrist*, published first by our blessed & *Sauour* vnto his Disciples; secondly, by Saint *Paul* both^h vnder termes generall; and most particularly in that famous place, theⁱ second Chapter of the second *Epistle* written to the *Thessalonians*: thirdly, by Saint *Iohn* in his Booke of the *Reuelation*,^k vnder foure seuerall figures, shaddowing out one, and the selfe-same MAN, in foure seuerall Visionstending to one, and the selfe-same end; the first of which is in the sixth Chapter at the eight Ver. where *Antichrist* is figured by the pale *Horse* at the opening of the fourth Scale: the second, is in the ninth Chapter at the first Verse, where *Antichrist* is noted by the Starre falling from Heauen, at the sounding of the fifth Trumpet; the third is in the thirteenth Chapter at the eleuenth Verse, where *Antichrist* is expressed

sed by the *second Beast ascending out of the earth*: the fourth and the last, and indeed the plainest is contained in the 17. 18. 19. and 20. Chapters, where *Antichrist* and his Kingdome is most liuely set forth, both by the *Great Whore of Babylon, sitting upon the scarlet coloured Beast*, and by the *false prophet that ruleth in the whore.*

For God would haue these Prophecies of *Antichrist* to bee deliuered in the time of his Gospell, first, to shew that such an one must come, before that Christ himselfe shall come vnto Iudgement: secondly, to reprove, and conuince the Reprobates of manifest Apostasie, by which this MAN of sinne must come: and thirdly, to forewarne the faithfull Flocke of Christ, against whom he was to come. For *Premunitio, pramunitio*; Forewarning is twice arming, as our *Sauour* said therefore vpon his Prophecie, to make all his *Apostles*, and *Disciples* to take heed, ¹ Behold, *I haue told you before.* Wherefore, I hope, that no man can iustly blame me, for taking vpon mee so weightie, and so difficult a businesse, which yet by Gods grace preuenting, and assisting me, I shall easily performe, both to manifest to our Papiests their miserable captiuitie, wherevnder they (poore soules) so long time haue layne, and to establish the weak, and male-contented Protestants in the true vse of that libertie, for which with *Zacharie* we may ioyfully sing; ^m *Blessed be the Lord God of Israel: for hee hath visited, and redeemed his people.*

For although many of the Worthies of *Israel*, whose Armes, as a Page, if I were able, yet am I no way

1 Mat. 24. 25.

m Luke 1. 68.

n *Plato in Phil.*
 & *Gorg. & lib.*
 6. *deleg.*

o *Terent. Eu-*
nuchian prolog.

Our order of
 proceeding in
 this discourse
 of Antichrist.
 And our seue-
 rall kinds of
 proofe.

p *Ex Editione*
Grego. 13.
 q *Libritres Ce-*
rem. Rom. Eccl.
 & *Missale, &*
Breniar.
 The first Que-

worthy to beare, haue written many large, and learned Volumes concerning this subiect, that it may seeme to the discreete, nothing could, or should bee spoken more then what they haue said; yet ⁿ *ἡ δὲ τρις τὰ καλά*: a good Tale may bee twice told: multitude of witnesses giue greater assurance to a matter in question: and although that veritie be in vnitie, yet the abundance of Gods Spirit affoordeth much variety, in handling the one and the selfe-same thing, both to take away tediousnesse accrewing of identitie, or plodding still on one point; and to satisfie the diuers humours of men, desirous of noueltie, which although we cannot exhibit, in respect of the matter that is to bee handled: (For *nihil^o dictum erit, quod non sit dictum prius*;) Yet the learned shall finde it in the manner of handling, whiles first they shall see another order: secondly they may marke, if not more proper, yet some stricter proofes of our conclusions. For the order must be to seeke out first *what is this great Antichrist*: Secondly, *who hee is*. The proofes of the former must be onely the Scriptures, out of the fore-named places, and some other Texts of this *Epistle* of Saint *Iohn*: but the euidences of the latter must be such scripts & monuments as are to be found plainly in the acts and monuments of *Papists* themselues, deliuering them vnto vs, eyther in their owne proper Histories, or in their *Popes* owne Decrees, bound vp for better carriage in P the body of their *Canon law*, and Bookes of q *Ceremonies*, vsed in the Church of *Rome*.

q. XI. Now to answer the former question:
 That

That we may find out this Monster, *what is this great Antichrist*, let vs seeke out first his Name, and then secondly his Nature. His name is two-fold, Literall, and Mysticall. The literall name is *Antichristus*, *Antichrist*, so called, first, because he is contrary, and an enemie to Christ, as all Writers with one consent doe affirme out of these words of S. John, *He is Antichrist that denyeth the Father and the Sonne*. Secondly, for that yet to couer his enmitie, hee behaueth himselfe *pro Christi Vicario*; for the *Vicar of Christ*. For this latter *Etymologie* may be, and is made good against the foolish cauilling of *Cardinall Bellarmine*, and the witleffe wrangling of his wilfull Ape *Andreas Eudemon*, by the true vse of this Preposition [*anti*.] which both in apposition, and in composition signifieth [*Pro, For,*] first in the Scriptures; and secondly in many of the most Classicall Authors, that are extant in the Greeke tongue. In the Scriptures, as where *Archelaus* is said to raigne *anti* Ἡρώδης τῷ πατρὶ ἀντὶ in the roome of his father *HEROD*, and where *Sergius Paulus* is called ὑποπάτης, *Proconsull*, or *Proprator*, as wee say well in *English*, *The Deputie of the Countrey*. For as in the free state of the people of *Rome*, these Officers were sent into the Prouinces in stead of the *Consuls* or *Prators*, (*quorum vice functioni essent*) whose place or course they were to supply: So after it became a *Monarchie*, *Augustus Caesar*, as *Dio* reporteth, called his Lieutenants, *Propratores*, men vnder him in the Prouince to execute that same office, euen as ὑποπάτης (to deriue it according to the true composition thereof) doth signifie *One, next supplying the place*

tion: What is the Great Antichrist? First, in his Name, and that first, his literall Name *Antichristus*.

r 1. Ioh. 2. 22.

f *Wolfsan. Mosc. loco de Myst. Eccles.*

r *Beitar. lib. 3. de Pontif. Rom. cap. 1.*
u *Andr. Eudam. lib. 2. in Rob. Abbat. de Antiab. §. 4.*

x Mar. 2. 22.

y Act. 13. 7.

z L. Fenestella lib. 2. cap. 11.

a Dio lib. 53.

b Plutarch. de
precep. Politicis.
c Act. 18. 12.

d Iliad. 9. &
Spondiibi videas

e Hesych. in
lexic. & Steph.
in Thesaur.

βαλανός.

f Plin. lib. 16.
cap. 7.

g Apud H. Ste-
pha. in Democritus

h Vid. Innoc. 3.
lib. 1. de Mis. c. 4.

i Budens in
Comment. & in
Annotat. in Pan-
dect. Prior.

k H Stephan. in
βελανός.

l August. lib. 2.
contra. advers.
legis & Proph.
cap. 12.

m 2. Cor. 11. 14

place of the chiefeſt, as not onely ^b Plutarch, but also ^c Luke sheweth by the vse of the Verbe ἀνθυπατεύειν, which noteth the execution of the office of a Vicegerent. In Clafficall Writers, as in Homer,

————— ^d ἀντί γὰρ πολλῶν

ἄνθρωποι ἐστὶν ἀντὶς, ὃν τὸ ξεῖν κῆρι φιλήσει: that is,

That man is instead of many people, whom God shall love in his heart: and ἀντιβαλῶς in ^e Hesychius, which growing in stead of an Acorne, is called by ^f Pliny himselſe Galla, (Galls) as some thinke, and ἀντιδιδάκωνος in ^g Strabo, an under-minister, as we ^h say in the Church discipline, a Subdeacon, and ⁱ Budens his ἀντιπρατήρ, against which they so much except. For although in Thucydides, and in Plutarch it signifyeth a Captaine of the contrary part: Yet in Demosthenes and other Orators, it is taken for one, who supplieth the place of the chiefe Captaine, as a Lieutenant, not equall, as saith Bellarmine, (for then hee doth not supply another mans place, but onely his owne, as a chiefe man) but a substitute to him, whose place hee beareth, as the word ^k ἀντιβασιλεύς, is not interrex (let Eudemon still belye his lexicon, wherein no such signification is mentioned) but prorex, a Viceroy. So that wee may conclude, concerning the true deriuation of this name, out of these generall words of ^l S. ¹ Augustine, that he sheweth himselſe to be an Antichrist, who (sub nomine Christi, quod est nomen Dei;) vnder the name of Christ, which is the name of God, (hoc est, Christianum se videri volens;) that is, desiring himselſe to be thought a Christian, (super extollitur contra Christum;) is lifted up against Christ. For ^m such are false Apostles, deceitfull

deceitfull workers, transforming themselves into the Apostles of Christ, as doe now the great Fox, and his little Cubs, *Antichrist*, and *Hereticks* (for I take the words to be generally spoken of all whatsoeuer wicked Seducers, such as is *Eudamon*, so called κατ' ἀντίφρασιν, being a right κακοδαίμων, a prettie young Diuell,) euen as all of them seeke, ⁿ if it were possible, to deceive the very Elect, by signes and wonders, done (it may be) in the very name of Christ, and yet proouing in the end to be nothing at all, but as the Apostle speaketh, ἀπατῶν τῇ ἀδικίᾳ, ^o seductionem aut deceptionem. For all is one to vs, who know, that this ἀπατή, or drawing out of the way, being ioyned with ἀδικίας, vnrightheousnesse, is taken alwaies in the worst part, and signifieth (as it is most pithily translated into English* of late) deceiueablenesse of vnrightheousnesse. They say it, and we know, that both Scriptures and Fathers, such as P *Damasen*, and q *Hierome*, take the word *Antichrist*, to signifie some famous false Christ: but yet this doth not disproue our deriuation, since he shall be as a false Christ, masking himselfe deceitfully vnder the outward habit of an honest true Christian: yea, saith *Hierome*, shewing himselfe, as if he were Christ himselfe, and the Sonne of God, in the beginning of his Kingdome: or rather tyrannie, sayning some goodnesse, saith *Damasene* in the same place. For as the Poet ^r wel turned our Saviours words into these heroicall Verses:

*Nomine fallentes Christi, falsiq; prophetae
Exurgent terris, & monstra potentia fingent: that is,*

Deceiuing

n Mat. 24. 22.

o 2. Thes. 2. 10.

* In the new Translation.

p *Damas. lib. 4. de fide & ritibod. cap. 48.*

q *Hieron. q. 11. ad Algasiam.*

r *Iuuenius l. 4. Euang. bist. cap. 6*

*Deceiuing in the name of Christ,
False Prophets shall arise
In earth, and to seduce good men
Shall powerfull Signes deuise.*

The mysticall
name vnder
these letters,
Χ, Ξ, Σ.

† Reue. 13. 18.

‡ Irenæus lib. 5.
cap. 30.

u Feward in
notis in irene.
lib. 5. cap. 30. &
Henriq. lib. vlti-
mo Moralis The-
olog. cap. 23. §. 2.
in margine, &
Sixtus Senensis,
lib. 2. Bibliot. p. 9.
edit. vltim. per
Hoy.

¶. XII. Now the Mysticall name is concluded vnder these three Greeke Letters Χ, Ξ, Σ, as Saint Iohn saith plainly of the name, though altogether mystically of the signification; *here is wisdom; let him that hath understanding, count the number of the Beast: for it is the number of a man, and his number is, six hundred, threescore and six.* A name of truth so very obscure, that I had rather with the ancient Father IRENÆVS *† sustinere ad impletionem Prophetia, quam suspicari, & diuinari nomina qualibet; quando multa nomina inueniri possunt habentia predictum numerum: endure or abide vntill the fulfilling of the Prophecie, then to suspect, and coniecture vpon this or that name, seeing many names may be found, which haue the foresaid number.* For God gauethis name vnder this number mystically, only because it might not bee knowne, before it should bee done, and lest it might prooue a very open occasion vnto the *Romish Tyrants* for their vniust Persecutions, when they should haue seene plainly their destruction by *Antichrist* directly foretold them in this Reuelation. And therefore in my poore iudgement that diligence of some very learned Men is somewhat needlesse, when they labour earnestly to apply very many names vnto this number of *six hundred, sixtie, and six*; to wit, as some *u Papissts* of note haue gathered them out of diuers

diuers Authors, twelue in number, 1. ευάνθας; 2. λα-
 τῆρος; 3. τείταν (out of *Irenæus*, and *Arctas*;) 4. ἀρῆ-
 μαί, *negō* (out of *Hippolitus* and *Primasius*;) 5. λαμπ-
 ρίς; 6. ονικύτης; 7. κακός ὁδηγός; 8. ἀληθὲς βλαβερὸς; 9. πα-
 λῆι βασκατος; 10. ἀμύδης ἀδινός (and all these out of *A-*
retas;) 11. ἀντεμος (out of *Primasius* and *Tyconius*;) 12.
 γενεσίμικος (out of *Rupertus Tuitiensis*;) that I need
 not adde more (as *Dic lux*) out of *Haymo*. For this
 their libertie hath emboldned some ^x Sycophants
 to wrest this number vnto certaine other names,
 cleane contrary to the purpose and drift of the Holy
 Ghost in this Prophecie, as when some construe it
 of *Maormitis*, & apply it to *Mahomet* against both the
 right writing of the word, and the true time of *Ma-*
homet: others ^y of *Martin Luther*, and apply it vnto
 that true Witnesse of Christ, *Martyn Luther*, whose
 name and time (he liuing, and beginning to preach,
 in the yeere of our Lord, *one thousand, five hundred,*
and senenteene) doth of it selfe reprocue their impu-
 dency: others ^z of *בִּרְיָ בִּי תַרְיָ* which they would
 haue to be the name of that very learned *Chronolo-*
ger, *David Chytraus*, not marking the right writing
 of his proper name in the *Hebrew* tongue, *רַרְיָ*
yea, and of *Καζιμῆς*, which they would giue vnto
Luther, with as good reason as others seeme to giue
LATINVS to the Pope; although I cannot but tell
 them, that since *Luther* was but one man, and there
 haue been many Popes, and since the name of *Saxon*,
 is applyable but to one soyle, wherein *Antichrist*
 by *IOHNS Prophecies* was neuer to haue his personal
 residence, they are wholly mistaken, and carryed a-
 way

^x Geneb. lib. 3.
 Chrono. pag. 491.
 Edit. ultim.

^y G. Lindan. lib.
 3. Dubitant. &
 Genebrard. qu.
 lib. 4. Chron. pag.
 713. construit in
 בִּי תַרְיָ

^z Bellar. lib. 3.
 cap. 10.

a *Irene. lib. 5. cap. 30.*
 b *Euseb. lib. 5. Histor. cap. 18.*

c *Vid. Reuer. Patr. Epif. modò Sarisbur. D. Rob. Abbat. de Antichrist. ca. 2 §. 10. 11. 12. &c.*
 d *Ouid. lib. 1. Metamor. & Virgil. Sepis.*

e *Hesiod. in Theog. & Vid. Natal. Comit. lib. 6. Mythol. ca. 20.*

f *Episc. Eliensis in Resp. ad Apol. Bellar. cap. 12. pag. 293.*

g *Quintil. lib. 1 Instit. cap. 7. & Isidor. lib. 1. Etymolog. cap. 15.*

h *Iul. Scalig. lib. 1. de causis ling. Lat. cap. 27. & Angel. Canin. in Orthog. apud Clemenard. ex edit. Schot. pag. 103.*

way by a wilfull wrangling spirit of error into this delusion. For if it might suffice to handle this matter by vncertaine coniectures; in mine opinion wee neede goe no further; then to those three names, which ^a *Ireneus* (once ^b Scholler to *Polycarpus*, Bishop of *Smyrna*, who himselfe heard *Iohn* the Pen-man of this prophecie, and therefore is best to be followed as most ancient, and who also might haue it by a direct tradition from *Iohn*) deliuered vnto vs *ευδαίμων, τένταρ, & λατῆνος*. For the ^c first noteth out a *fairely flourishing Kingdome, or Governour ruling therein*: the second expresseth one *shining like the Sunne*, who is called of the ^d *Poets, Titan*, although all his glory is gotten onely by that irefull and direfull vengeance, which vpon Gods permission, hee still seeketh to worke vpon Gods people and holy Saints, iust like those *Titanes*, whom the ^e *Poets* haue fayned to make Warre with *Iupiter*, for a playnetype of *Antichrist*, who fighteth against God: but the third name, *λατῆνος*, striketh it dead downe to the ground, whether (as a most reuerend and learned ^f Bishop doth instruct vs) we take it for the number of a name, or the name of a man. For if it be the number of a name, then *λατῆνος*, written according to the true and most ancient Orthographie, not with the letter [*ι*] but with the Diphthong [*ει*] as our best *Grammarians* both ^g old and ^h new haue taught without controlment, then doth it most fitly expresse the number of *six hundred, sixtie, and sixe*: or if it be the name of a man (proper or common, it maketh no matter whether, since as it is proper to the whole body, so

is it common to euery one supplying the head of that bodie) then it fitly noteth the time, wherein from the Natiuitie of Christ, after all other Heretikes in the Primitiue Church, *Antichrist* should come, euen that then from the yeere, sixe hundred, sixtie, and sixe of our Lord, and so alwaies afterward, till the second comming of Christ, the same *Antichrist* should raigne in the *Latine Church*, as some very good approuedⁱ Authors doe deliuer it from other words intimating the same number both by *Hebrew* and *Greeke* letters: By the *Hebrew*, in the word [רומי יר] which signifieth *Rome*; and by the *Greeke*, in the words, *ἐκκλησία ἰταλική*, which noteth out plainly the *Church of Italie*. So that now from these two names, litterall and mysticall, wee may define *Antichrist* to be an enemy, and contrary to Christ, who yet so dissemblingly behaueth himselfe, that he would be taken for the Vicar of Christ, ruling and raigning in the *Latine and Italian Church at Rome* with all worldly pompe, and raging crueltie, against Gods Saints, from the yeere of our Lord, sixe hundred, sixtie, and sixe, till the comming of Christ Iesus to iudge the world.

¶ X I I I. But what is this Monster *Antichrist* really? The reall definition is to be gathered from his Nature, which wee shall easily finde by the true and due consideration of these foure causes: First, the efficient: Secondly, the materiall: Thirdly, the formall: And fourthly, the finall cause of this great *Antichrist*. The efficient cause is two-fold; the first is principall, and this is Sathan,^k after whose effect uall working, the comming of *Antichrist* is in the world:

The

i *Baleus in Vital. & Io. Fox. in 13. Apoc. & D. Whitak. in Sander. demonst. 39. & D. Willet. in Synopf. pag. 197.*

The causes of Antichrist, whence wee shall gather a full definition, and first.

The cause efficient.
k 2. Thef. 2. 9.

1 2. Thes. 2. 7.

m Reue. 18. 9.

n Reuel. 18. 7.
Esay. 47. 8.

2.

The materiall
cause.

o Occumen in

1. Thess. 2.

The state of
the Question
in the Materi-
all cause.The first opini-
on of Papists.

p Saund. dcm. 2

e 8. Bellar. lib.

3. cap. 2. ac 12.

Henric. ubi sup.

Blasius Viegas

qu. de Antich. 2.

e 3. e Sudem.

lib. 2. in Rob. Ab-

bat. &c.

The latter o-

pinion of Protestants, being the truth. q Vid. D. Whit. contra. 4. q. 5. cap. 1. 2. D. Abbat.
de Antich. cap. 2. S. 6. M. Lauren. Deios in his first Sermon. D. Willet. D. Down. Gabr. Povel. e D.
Sharp. in speculo Papae. cap. 1. &c.

The second is lesse principall, and this is eyther occasioning, or inducing: Occasioning this mischiefe two manner of wayes; first, by the raigne of the *Romane Emperours*, which^l was to let, or stop the coming of this Beast for a time, till at length he should bee taken *out of the way*: And secondly, by the liberalities, and donations of mighty Princes, who committed^m *fornications*, and *liued deliciously* with the Whore: But inducing and drawing on this myserie to a ripenesse by those many worldly pleasures, wherein this greatⁿ Harlot *glorified her selfe, and liued deliciously, saying in her heart, I sit a Queene, and am no Widdow, and shall see no sorrow.*

ð. XIII. Now the matter or subiect of *Antichrist* is a Man, not a Deuill, although the^o Deuill must be *Antichrists* Doctor. Onely heere is the question betweene vs and our Aduersaries the Papists; Whether this great *Antichrist* shall be one onely man in person; or many men succeeding one after another in a Kingdome apostaticall from the true Church of Christ? They all, so p many as I haue read of them, hold the former; affirming, that *this great Antichrist, being but one man in person, shall be a Jew by Nation, borne of the Tribe of DAN.* But we maintaine the latter, denying the former, while^q we plainly and truly auouch thus much against them, That *Antichrist* at one time is but one person; but in continuance of time he is many men, succeeding one after another in a gouern-

ment gotten by meere vsurpation: as in a well settled Monarchie there reigneth onely but one King at once, although in succession of time there may bee many, one after another, according vnto our owne *English* Prouerbe, *The King neuer dyeth*. For this we shall make good by many strong reasons from the Scriptures, from the proportion of faith, and from the plaine testimonies of Orthodox Fathers: From Scriptures, out of these plaine words; first of *Paul*; and secondly of *Iohn*. Of *Paul* two wayes; first, when he saith^r that *the myserie of iniquitie doth already worke*. For this is not spoken onely in respect of the fore-runners of *Antichrist*, who were open Heretikes, (as our^r Aduersaries interpret it;) but also in regard of that secret transfusion of inuenuoming poison from one Heretike to another, through the close conueiance of deuillish delusions, vnto the great *Antichrist*, who being the common corps of all their corruption, shall after that he is reuealed, openly and plainly preach what he alwaies had priuately confirmed, as therefore before he was openly made knowne, it is said of his working in the time of the Apostles, *Many^u deceiuers are entred into the world, who confesse not that Iesus Christ is come in the flesh*: [*ἔτι ἰσὶ ὁ μαρτυρῶν, καὶ ὁ ἀντιχρῖστος*] *that is that deceiuer, and that Antichrist*, then working in a myserie, euen at *Rome* by *Simon Magus*, and other Heretikes, whose poyson is now deriued *tanquam per traducem*, into *Peters* Chayre. For vpon the Whores fore-head^x was a name written, *Myserie Babylon, The great, the Mother of Harlots, and abominations of the earth*. Secondly,

Our proofer.

First, from Scriptures.

r 2.Thef.2.7.

f Bellar.cap.2.
resp. 1.r Theod.in 2.
Thef.2.

u Ioh.2.Ep.v.7

x Reue.17.5.

y 2.The.2.3.11

z Ambros. in 2.
Thess. 2.a Cyril. Hiero-
sol. Catech. 11.

ob.

b Bellar. ubi syn.
in resp. ad. 3. 4.

Sol.

condly, this appeareth from the same *Apostle*, calling *Antichrist* y an *Apostasie*, and shewing that it must continue till the end of the world, when the Lord shall consume him with the Spirit of his mouth, and shall destroy him with the brightnesse of his comming. For this *Apostasie* (which is not, as ^z some thinke, a reuolting in obedience from the *Romane Empire*; but (as Cyril ^a saith, and to him our Aduersaries, conuicted in conscience, do assent) a defection from the right faith) cannot be complete in the number of few yeeres, nor yet haue full residence in one only man, since it must endure from the first full disclosing thereof, which fell out in the yeere of our Lord, sixe hundred, sixty and sixe, vntill the end of the world, as we shall haue occasion (God willing) to shew hereafter.

For in the meane time wherethey ^b would haue this *Apostasie* not to appertaine to one body, and Kingdome of *Antichrist*, nor yet to require necessarily, that it should haue one only head thereof, but to bee only a disposition or preparation vnto the future Kingdome of *Antichrist*, and to be done in diuers places, vnder diuers Kings, vpon diuers occasions, as *Africke* is fallen away to *Mahomet*, *Asia* to *Nestorius* and *Eutyches*, and other Prouinces to other Sects; where, I say, they would thus vnseasonably separate *Antichrist* and this *Apostasie*;

I wish them to looke better into the holy Apostle, who maketh these two Reciprocals, *Antichrist* and *Apostasie*, since there can bee no *Apostasie* from the right faith, which is not against Christ, neither is their any one to be accounted *Antichristian*, which

is not an *Apostate* either more or lesse, as *Augustine*^c thought, and therefore construed these words of Saint *Paul* only of the Great *Antichrist*, yea, as *Bellarmino*^d himselfe confesseth in his first answer vnto this our Argument, that *Antichrist* is called *Apostasie*, either by a *Metonymie*, because he is vnto many men the cause of their backe-sliding from God, or κατ' ἐξουσίαν, by reason of some excellencie, in that hee is the most famous *Apostate*; although this figuratiue identitie supposed by these men doth not hinder the succession of the Great *Antichrist* in many men, who are heads of this Monster successiue, since they all are both notorious *Apostates* in themselves, & villanous Seducers of an infinite number of people from Christ, as wee shall find presently from the formall cause. In the mean while, as this truth is proued from Saint *Pauls* wordes: so let vs now demonstrate the same from Saint *Iohn*, who calleth this Great *Antichrist* in one place^a a Beast that commeth forth of the earth, and after that in the same Chapter, the^e image of the Beast, and in another place, the 8th seuenth King. For euery one of these names signifie a succession of men sitting on *Antichrists* Throne, since, as the^h first Beast rising out of the Sea, signifieth not one Emperour only, but all the whole company of Emperours, succeeding one another in that Monarchie: so the second Beast importeth a body of beastly Tyrants, arising by succession into a Government, which is called the Image of the Beast, ⁱ because it most fitly resemblenth the State and Pompe of the Empire; that as in the Empire the Head was one, not by vnitie of Person,

c *August. lib. 20 de Ciuit. Dei, cap. 19.*
d *Belh. ubi supr.*

e *Reue. 13. 11.*

f *Verse 14.*

g *Reue. 17. 10.*

h *Reue. 13. 1.*

i *Gloss. interlin. in cap. 13. Apocalyp. & R. har. de Sanc. V. f. l. 4 in Apocalyp. cap. 5.*

but by succession of one person after another in that same authoritie: so in this Kingdome of Reprobate *Antichrist*, the Head must be one, not singular in one only person, and no more, but single by the succession of one after another. For else how can hee bee the *seuenth King*, which was to come in the place of the sixth then flourishing, when *Iohn* did write this Propheisie? I will goe no further then to their owne *Rabbies*, the ^k *Rhemists*, who first expound the *seuen heads to bee seuen Kings* (but how truely they speake this, I send them vnto ¹ *Eudamon* for iudgement) *Fine before Christ, one present, and one to come*, and secondly ^m interpret the *eight to be the Great Antichrist, one of the seue in regard of order*, but for that the malice of all the rest is complete in it called the *eight*, and the odd *Persecutors*. For who are the *fine Kings* before Christ? The ⁿ *Rhemists* tell vs that they were the *Empires, Kingdomes, or States of Egypt, Canaan, Babylon, the Persian, and Greekes*, which bee *fine*, as sixthly the *Romane Empire, which persecuted most of all*. Well then, I demand, whether the *seuenth head or Kingdome* shall resemble the rest in State and Gouvernment, or differ cleane from them? They cannot say, that hee shall differ from the other in forme of policie, since he is one of the *seuen*, and ^o *shall doe all that the first Beast could doe*. Therefore hence I conclude, that since the heads of *Egypt, Canaan, Babylon, Persians, and Greekes*, yea, and of the *Romane Empire* were not one singular person, and no more but singlemen succeeding one after another, as the ^p *Pharaohs* in *Egypt*, ^q *Nabuchadnezzar, Euilmerodach, &c.* in *Babylon*;

^k *Rhemists Annot. in 13. Reue. §. 1.*

^l *Qui prorsus negat hanc gloss. lib. 2. in Rob. Abbat. pag. 127.*

^m *Rhemens Annot. in 17. Reue. §. 8.*

ⁿ *Idem ibid. §. 7.*

^o *Reue. 13. 12.*

^p *Herod. lib. 2.*

^q *Ierc. 52. 31.*

bylon; ^r *Cambyfes*, and *Darius Hystaspis* in *Persia*, ^f *Alexander* alone, and after him his Captaines in foure feuerall Kingdomes of *Grecians*, and the ^t *Cæsars* in *Rome*; since I say these Kingdomes, to which *Antichrists* Kingdome is like for outward Gouvernment, had a succession of many, one after another, *Antichrist* shall be such an head, as when the Deuill hath cut off one, he shal presently in succession set another in place. But although this glosing Exposition of the *Rhemists* be sufficient to conuict the *Romish Sect*; yet the faithfull must bee satisfied by reason onely grounded vpon the truth, which is this concerning these seuen *Kings*, that as the fixe former kinds of Gouvernment were vpholden by succession of one after another vntill their last period: so must this Kingdome of *Antichrist* continue in a company of wicked Caterpillers succeeding one another, like Vipers, the latter eating out his way to raigne by the ruine of the former. For they are all alike both Heads and Kings for power and authoritie ouer the same Citie; and they had a succession in euery kind feuerally, as they were in force, first *Kings*, then *Consuls*, thirdly, *Tribuni militum*, fourthly, *Decemuiroi*, fifthly, *Dictators*, and sixthly, *Emperours*, as the Histories and Annales of the *Romans* doe demonstrate, and we shall shew hereafter.

But ^u *Eudamon* in his madnesse denieth all at once „ here, *Antecedent* and *Consequent*, that, because *there* „ *were not in Rome before Christ* sue feuerall kinds of „ *Gouvernment*, which kept this succession; since „ *Kings, and Emperours were all one kind of Gouvernment*,

^r Herodot. lib. 1
3. &c.
^f Diador. Sicul.
bibliothec. lib. 17
18. 19. &c.
^t Sueton. Dio,
& Corpus Ro-
manæ historie.

Ob.
^u Eudemon,
pag. 122. &c. ad
128. &c.

„as *Consuls* and *Dictators*, since *Dictators* were not ordinary, but chiefe men chosen vpon extraordinary occasions, since there was an often interruption of *Consuls* by *Dictators*, and *Tribuni militum*: this, for that if we grant those fīue to haue a succession; yet it followeth not that the seuenth must continue by the like succession, since some of those raigned but two yeeres, as the *Decemviri*, others, but fīfteene, as the *Tribuni militum*, nay, all of them but seuen hundred yeeres at the most before the time of *Augustus*; yea, and that in the time of the *Persian* and *Gracian* Monarchie, of which *Iohn* should haue had as great a regard, as of this poore place then, when those *Empires* were in their prosperitie, inhabited by poore Shepheards. For this seuenth then shall bee of longer continuance then all the rest, seeing they ended in Christs time, and the sixth was to cease about the time of *Boniface* the third.

This is the summe (so well and shortly as I could take it) of all that his most impertinent Discourse made for an answer vnto our abovesaid Argument, which yet standeth firme against all this babbling, both in the *Antecedent* and in the *Consequent*: In the *Antecedent*, because first there were fīue seuerall kinds of Government in *Rome* before Christs time, since *Kings* and *Emperours*, though like in the sole-nesse, or alonelinesse, yet differed much both in the name, and the nature of their Government, the name of *King* being wholly reiected, in token of their libertie vnder the Government of *Consuls*, when

when the y name of *Emperour* was giuen most gladly vnto *Iulius Caesar*, and to his Posteritie after him, as a signe of greatest Soueraignetic: the nature of the Office of the *King* being in their z opinion wholly opposite to their libertie, where their a *Emperour* was accounted the maintainer thereof, all the Offices, (as *Dictator*, *Pontifex Maximus*, *Censor*, & *Tribuni Plebis*) being conferrd vpon him for terme of his own life, & to his Successours for euer after him; since also their *Dictator* and *Consul*, which this ouer-worne *Greeke Antiquarie* would haue confounded, were as farre different in the *Romane* Common-wealths, as the Generall and Prouinciall are now amongst their King-killing *Iebusites*, the b *Consuls* hauing in obedience and subiection all the Offices of the Common-wealth, saue the *Tribuni Plebis*, where c the *Dictator* had authoritie aboue the *Consuls*, the *Tribunes* and all.

Secondly, although the *Dictators* were set vpon the most weightie extraordinary occasions; yet they may well bee said to retaine this succession, since, when one was to giue it ouer ordinarily at the halfe yeeres end, they either made choice of another or d of the same man anew, as occasion serued.

Thirdly, the interruption of the *Consular* Government by *Dictators*, and *Tribuni militum*, did not hinder the succession of *Consuls*, (when they were) no more then a vacancie for a Moneth or two, nay, a Yeere, and more sometimes taketh away the personall successions of *Popes*, since still some were in place of Government amongst them to exercise due

y *Dio lib. 43.*

z *Cic. pro C. Rabirio perduello*
reo.

a *Sueton. in*
Augusto.

b *Polyb. lib. 6.*

c *Dionys. Halicarness. lib. 5.*

d *Lin. lib. 5. &*
Plutarch. in Camillo.

e Sigonius, O-
nuphri, & Chro-
nologi, Funccius,
Bunting, Chytra-
163, &c.

authoritie till another succeeded, as the *Festi Romanorum* set out by many learned men doe plainly declare.

2 Our argument is sound now in the *antecedent*, and shall it not stand then, I pray you, in the *consequent*? Yes surely, notwithstanding these friuolous exceptions violently thrust out of a self-condemning conscience by this coozening-hungry Greeke.

1 For first, what if the *Decemviri* raigned but two yeeres, and the *Tribuni militum* but fiftene, and all the fiue, till *Augustus*, but seuen hundred yeeres? They yet had a succession like vnto this of *Antichrists*, although not so long: for the fluxe of succession is as true in minutes, as it is in yeeres, although not so great.

2 Secondly, what if the *Persians* and *Gracians* then flourished most, when these fiue first offices were of principall vse in *Rome*? This hindered not their succession in *Rome*, which (as the Prouerbe is) was not built in one day; but by little and little was to grow vnto that prodigious greatnesse, which afterward weighed downe it selfe into the dust. For the *Persians* and *Gracians* were to grow vp in their order, and the *Romanes* to follow after them, as *Daniel* hath deliuered in sundry of his visions: And therefore *Iohn* was not to speake any thing of *Persians* or *Gracians*, since they were all before Christ, *Daniel* being the *Prophet* appointed for those affaires: and since *Iohn* was onely to speake of things to fall out either for, or against the Church from *Christs ascension*, till his second comming: and there-
fore

f Dan. 2. & 7.
& 8. cap.

fore he being to set forth the seate and kingdome of *Antichrist*, meddled only with that kingdom which *Antichrist* himselſe was to surprize, describing it by ſuch tokens of things already paſt, as by which wee may now eaſily define of things preſent, and plainly coniecture of things to come.

3 Thirdly therefore we graunt, that *Rome heatheniſh* was firſt but ſmall and weake; but it was to grow vnto her ripeneſſe vnder theſe ſeuen heads one after another: vnder the laſt of all which if it ſtand in moſt continuance, there followeth no abſurdity, ſince the old age in a ſtrong man is commonly the longeſt laſting period of life, but it rather ſheweth the point we proue, that *Antichrist* is not one man only, but many ſucceeding one after another, in a kingdome continuing from the yeere of *Chriſt* ſixe hundred ſixtie and ſixth, vntill his laſt comming. For ſo reaſon wil enforce vs to thinke from the proportion of faith, in that as God worketh good in his children through his moſt rich grace by certaine degrees, according to the ſparable of corne comming vp out of the earth, firſt *the blade, then the eares, after, full corne in the eares*: ſo hereſie will aſke ſome time for hatching, becauſe it muſt be wrought into mens conſciences, not by force and rigour, but by plauſible perſwaſions, and colourable conceits, ſince it is hard to remoue a ſettled opinion in any thing, be it true or falſe. For ^h *no man hauing drunke olde wine, ſtraight-way deſireth new; for he ſaith, The old is better.* And therefore ſince *Antichrist* muſt deale by deluſions, and like a crafty and ſubtill harlot, ⁱ vſe blandi-

Secondly, from
the proportion
of Faith.

g Marke 4.26.

h Luke 5.39.

i Reuel. 17.2.

blandiments, and allurements, by which he may seduce, and draw from the true *Church* the greatest men on earth, it is needfull to haue more time then one mans age (though he should liue an hundred yeeres and more) wherein these his poysoned potions may work throughout the world. For although men by nature will be quickly wonne to wickednesse, yet the world is very wide, and full of many sorts of men, to whom *Antichrists* doctrine cannot come in so short time, as our *Aduersaries* imagine: yea, and *Antichrists* doctrine is not so compendious, being burdened with so many thousands of subtill sophistications, and obseruations of beggerly rudiments, as to be learned in three or foure yeeres at the most, (the time allotted vnto him by them, as we shall see hereafter;) nay *Antichrist* himselfe, let the Deuill doe to him what he can to make him mighty in word and deede, yet is but a man, who can doe no more then a man can doe, as the prouerb is, ^k *One man, no man* : and therefore although all the Heretikes in the world did make way for him, yet must he haue more time to establish their blasphemies, then the age of one man, because ^l there must be prescription, and precedents, vpon which he must build, if he will preuaile any thing with settled *Christians*; and how, I pray you, can one man prescribe? Say^m they not, that in publique causes prescription must be offorty yeeres together at the least? yea an * hundred in some cases against the Church? How then can *Antichrist* in so short time, as the age * of a *Pope*, goe through the world, and draw so many to him?

k *Unus homo, nullus homo. Erasmi sub tit. Celandi. multitudine.*

l *Tertul. lib. de prescrip. cap. 2. m Gregor. Canonist. in notis ad Gratian. p. 2. causa 16. q. 15. § prescript. alia &c.*

* *Grat. 16 q. 3. quas actiones. & can. Nemo. & Gloss. in c. ad audien. eod. tit.*

* *Breuis est hom. vita. reg. breuior Pontif. breuissima. Pet arch.*

him? Surely our Aduersaries are either wholly be-
sotted, not weighing the sundry courses of conuey-
ances in such designs as these are of *Antichrists*; or
else if they finde them, (as it is not possible but they
should, being men so expert in worldly policies, as
most of them are) then they plainly bewray them-
selues to be the men, who follow the beast, and the
merchants who grow rich by this trade, which they
conceale for their owne best aduantage, making *Anti-
christ* a *Chimara*, and not such, as besides the Scrip-
tures, and these reasons, euen the *Orthodoxe Fathers*
describe him to be. For besides those Fathers, who
from Saint Pauls words calleth *Antichrist the apo-
stasie*, as ° *Chrysostome*, *Theodoret*, *Theophylact*, and *Oe-
cumenius* by P *Bellarmines* owne confession, I wil pro-
duce two of the chiefest, directly declaring the suc-
cession of monsters in this throne of *Antichrist*, to
wit, *Irenaus*, and *Augustine*: For *Irenaus*, howloeu-
er he setteth downe many things concerning *Anti-
christ*, which at the first blush to an vnaccustomed
Reader may seeme to be spoken of one only person,
yet so plainly deliuereth the succession in this king-
dome, that I maruaile with what face either q *San-
ders*, or r *Feuardentius* can say, that he maketh for
them, when although he setteth downe the tribe,
the names, and yeeres of continuance, as if it were
spoken of one onely man, (speaking s eyther after
the manner of the *Prophets* in scripture, or according
to the common opinion of men in his interpretati-
on,) yet he saith thus plainly, r *Lateinos nomen sex-
centorum sexaginta sex numerum, valde verisimile est:*

quoniam

Thirdly, from
the Anciant
Fathers.

o *Quonnes in*
2. *Thess.* 2.

p *Bellar li. 3. de*
Pontif. cap. 2.

q *Sand. lib. 8. de*
Vifib. Monarch.
cap. 1.

r *Feuard. in*
Annot. in Irenæ.
lib. 5. cap. 25.

s *Vid. N'bitak. in*
resp. ad 1. De-
monst. Sanderi.

t *Irenæ. lib. 5.*
fol. 249. edit. Pa.
ris. A. Dom. 1567

u Feuard. in
suâ edit. Colo-
nie. 1596.

x Inedit. Pari-
sienf. fol. 244. &
Colon. li. 5. ca. 25.
y Luke 18. 2.

z August. lib.
20. de Civit. Dei
cap. 19.

*quoniam verissimum, (Feuardentius^u most filthily and
falsly hath turned this word into nouissimum) reg-
num hoc habet vocabulum: Latini enim sunt, qui nunc
regnant, sed non in hoc nos gloriabimur: The name La-
teinos is most likely to haue this number six hundred, six-
tie and sixe, because the truest kingdome hath this name;
for the Latines are they, who now doe raigne, but we will
not boast in this. Now is not here a liuely prooffe to
shew the succession, since Antichrist is called Latei-
nos, and Lateinos is called a kingdome? If they say,
that it is but the kingdome of one man onely, let
them turnebackward, and a little before^x this they
shall find this historie of Antichrist, that he shall be
the vnrighteous iudge, to whom^y the poore wid-
dow, that is, the earthly Ierusalem shall come for iu-
stice, to be reuenged of her enemie, which he shall
doe in the time of his kingdom; for he shall tran-
slate his kingdom thither, & sit in Gods Tēple, se-
ducing those who worship him, as if he were Christ
himself. For out of this history we may plainly ga-
ther, that Irenæus thought of Antichrist, as of a com-
pany incorporated into a Kingdome first abroad
in the world, then settled at Hierusalem; lastly, vsing
tyrannie some three yeeres and an halfe, according
as Daniel prophecied, concerning the halfe weeke.
And yet if Irenæus had not sayd thus much, wee
want not other testimony, if we may beleue S. Au-
gustines report, who^z speaking of Antichrists sitting
in the Temple of God, deliuereth first this common
Exposition: Nonnulli non ipsum principem, sed uni-
uersum quodam modo corpus eius, id est, ad eum pertinen-
tem*

tem hominum multitudinem simul cum ipso suo principe hoc loco intelligi Antichristum volunt: Some will haue in this place to be vnderstoodly Antichrist, not the Prince himselfe, but his whole bo'iy in a certaine manner, that is, the multitude of men belonging vnto him, together with the Prince himselfe. Secondly, his owne iudgement of this exposition; *Rectiusq. putant etiam Latine dici, sicut in Græco est, non in templo Dei sed in templum Dei sedeat, tanquam sit ipse templum Dei, quod est Ecclesia, sicut dicimus, sedet in amicis, id est, velut amicus, vel si quid aliud isto locutionis genere dici solet*: And also they think better, that it may be spoken in the *Latine*, as it is in the *Greeke*, he sitteth not in the Temple of God, but for the Temple of God, as if he were the Temple of God, which is the Church; as we say, he sitteth for our friend, that is, as our friend, or if any other thing else be accustomed to be spoken in that kinde of speech. For out of these words of *Augustine*, so direct and plaine, wee may obserue, that the common sort of learned men in *Augustines* time, or before, did hold, concerning *Antichrist*, these two conclusions, which *Augustine* himselfe alloweth of: the first, that *Antichrist* is a multitude, consisting of head and members, Prince and subiects. The second, that *Antichrist* should take vpon him the authority of the Church, as if he onely were the Church. So that now, since *Antichrist* is a multitude, and not one man, and to be esteemed by men for the Church, which pleadeth still for succession, I maruaile vpon what ground our Aduersaries deliuer for authenticke doctrine these three conclusions: The first, that *Antichrist* shall be one person onely: The second, that

The Popish opinion confuted, and their reasons answered.

that *Antichrist* shall bee a Jew by Nation: The third, that *Antichrist* shall be of the Tribe of DAN. For they haue no ground at all out of the Scriptures to make them good. For concerning the first,

Ob.

a Ioh. 5. 43.

Where they would haue *Antichrist* to be but one man, partly because our Sauour saith, *I am come in my Fathers Name, and yee receiue me not; if another shall come in his owne name, him yee will receiue;* and partly, for that in the description of the great *Antichrist*, the Greeke Text prefixeth the Article [*ὁ ἀντιχριστός*] to make an *indiuiduum*.

Sol.

There is a double fallacie: the first, *παρὰ τὴν τὴν ἀλήθειαν ἀγνοίαν* from the ignorance of Argument, since our *Sauour* there speaketh, not of one onely opposite, but indefinitely of all who are against him, be they false Prophets or Antichrists, or whosoever other wicked Seducers, who agree neither with him, nor amongst themselues, to their owne conuiction and confusion, according to that old rule, *Veritas una, error multiplex; Truth is but one, and error is manifold.* For the vse of the word in the originall [*ἄλλος*] is to note an indefinite, [*any*] or [*many*] as (to giue instance in two places for a great many) where it is said, ^b *one* soweth, and another [*ἄλλος*] reapeth: and, ^c *to one* is giuen by the Spirit the word of wisdom; to another [*ἄλλος*] the word of knowledge by the same Spirit: Euen as ^d *Nonnus* doth well expresse the indefinite terme, in paraphrasing this foresaid place of S. Iohn after this manner most faithfully:

ὅς τις ἄλλος ἰκοίτο νόθος ψευδώνυμος ἀνὴρ
ἀντιθετός, [καὶ] ὁ μέγας θεὸς, ἀλλὰ ἑαυτὸν

διζήμενος]

b Iohn 4. 37.

c 1. Cor. 12. 8.

d *Nonnus* in paraphrasi Ioh. Evangel. ex correct. Fr. Nansij.

διζύμεν[Ⓢ]] τὸ^τ κέρον ἀνάρσιον ἡπεροπῆα
 αὐτῆς μελίσσας τε πικρὺν τις ἔπει,
 γνήσιον ἡρώσιον, νόθον δ' ἐδέχοντο φάνητα :

which in English are thus much, word for word: if any other Bastard false named man, come opposite against God [seeking the praise not of the Great God, but of himselfe,] then yee men amazed will againe make much of this deadly Deceiuer, that any man may say: they deny the lawfully born, & receiue the Bastard appearing to the. For though (ἄλλος) be the singular nūber, yet it noteth indefinitely mo then one, if we may beleue the report of olde^c Grammarians, ἑπὶ δύοῖν τῶν αὐτῶν: ἄλλος ὃ ἐπὶ πολλῶν: the word ἑπὶ (which signifieth another also) is appointed to signifie the second of two, but ἄλλος, to intimate any of many. So that what our Sauour here speaketh in the singular indefinitely, he is^f well obserued to deliuer the same expressely in the plurall number, when he saith: & Many shall come in my name, saying, I am Christ, and shall deceiue many. For as many were before; so many should come after him, being most vile Impostors, who, whether they come in their owne name, that is, not by Gods will and pleasure, but onely vpon their owne motion, and madnesse; or whether they come in the Name of Christ, that is, counterfeiting themselues to bee Christ: yet are still opposed vnto Christ, who is^h the onely way, the truth, and the life, thatⁱ came in his Fathers Name, as it is^k said therefore of him, Blessed is hee that cometh in the Name of the Lord.

Endemon^l yeeldeth vnto the exposition of^m Maldonat^u,

^c Ammonius de
 simil. & differ-
 rent. dictionibus

^f Reuerend. Pa-
 tre Episc. Sarisb.
 D. Abba. 1bi sup.
 g Mat. 24. 5.

^h Iohn 14. 6.

ⁱ Ioh. 5. 43.

^k Mat. 21. 9. &
 Psal. 118. 24.

^l Eudem. p. 139
^m Io. Maldonat.
 in Ioh. 5. 43.

n Iere. 23. 21.

o Act. 1. 35. 36

p Euseb. lib. 4.
hist. Eccl. cap. 6.

„ *donatus*, which maketh onely for vs, since first his
 „ Paraphrase is of [*Si quis alius*] by the indefinite
 „ [*Quisquis alius* :] Secondly, hee taketh it to bee spo-
 „ ken not of *Antichrist* only, but of all false pro-
 „ phets; who ^a ranne, when they were not sent; third-
 „ ly, he iudgeth these Deceiuers to bee those, whom
 „ ^o Gamaliel did mention, *Theudas, Judas of Galilee*,
 „ and that Rebell *Barchochebas*, of whom ^p Eusebius
 „ maketh mention: and fourthly, he reconcileth the
 „ places afore-mentioned seeming to bee repugnant
 „ in the termes of *comming in Christs Name*, and in
 „ *their own name*, by the very same distinction, which
 wee vse of name, which signifieth either Christs ag-
 nomination, in which these false prophets are fore-
 told to come, or else *Christs authoritie*, which yet they
 want.

Therefore, *Cardinall Bellarmine* must now find
 out some better prooffe to shew, that *Antichrist* must
 be one man, since this his first reason bewrayeth his
 impudencie (I cannot say) ignorance in a man of
 such great learning.

Sal.

For, what I pray you, may wee thinke of him for
 his second Argument drawne from the Article [*ē*]
 before [*ἀντιχριστος*,] but, as of a juggler giuen onely to
 trickes of colloguing and delusion, since it is ano-
 ther fallacie, which may bee more plainly discerned
 to be drawne à *figurâ dictionis*, from the figure, or fa-
 shion of the Word it selfe.

„ For the Article prefixed, as hee saith, *doth note*
 „ out some certaine one particular person, by the iudge-
 „ ment of ^q *Epiphanius*.

q Epiph. her. 9.

But

But *Epiphanius* doth not helpe him, if hee looke well to the words of that learned Father, who saith, "that [*βασιλεὺς* a King, and *θεὸς* a God, and *ἄνθρωπος* a Man, "doe indefinitely signifie any King, any God, any Man, "whereas if the Article be prefixed [*ὁ βασιλεὺς, ὁ θεός, ὁ ἄνθρωπος*] it determinately doth signifie one certaine "King, one true God, & one particular Man. For all this wee grant, and confesse of *Antichrist*, that hee is one particular person, but not one onely particular person, as (*ὁ βασιλεὺς, ὁ θεός, ὁ ἄνθρωπος*) doth point at one particular King, God or Man, by the iudgement of *Epiphanius*; but not at one onely singular in any of these kinds, as *Bellarmino* must prooue, if he will say any thing vnto the purpose. But alas, what can they doe in *causâ deploratâ*, in a desperate Plea, where both Scripture, and their owne mouthes make most against them? Scripture, where the Article doth not intimate *determinatum indiuiduum*, one onely single singular person, but *indiuiduum vagum*, any singular person indefinitely, as in these places; ^r the Sabbath was made for man, but [*ἐκ ὁ ἄνθρωπος*] not man for the Sabbath, and, ^f man [*ὁ ἄνθρωπος*] liueth not by bread onely, and, ^t into the second [tabernacle] went the High Priest [*μοι* ^o *ἀρχιερεὺς*] once euery yeere, & ^u this is a Deceiuer, & an *Antichrist* [*ὁ πλάγιος, ὁ ἀνίληχρῖς*]: their own mouthes:

"For *Eudemon* ^x admitteth the Article to giue a "double limitation, one to designe the nature onely; the "other to limit the vniuersall nature to this or that particular so, as it may agree to any other of the same kind: and what is this else, but to grant that the Article may as well expresse *indiuiduum vagum*, as determi-

F

"na.

r Marke 2.27.

f Luke 4.4.

t Heb. 9.7.

u Ioh. Ep 2. verse 7.

x *Eudemon* pag. 151.

y *Jdem.* p. 159.

"*natum?* Nay, hee y further admitteth, *that the*
 "*name of Antichrist may be giuen to any notorious He-*
 "*retike, euen with the limiting Article metaphorically, as*
 "*Champions may be called Lyons; Actors, Roscij, and Ty-*
 "*rants, Nerones.* So that we need not much trouble
 our selues to answer their oppositions, if we would,
 but marke diligently their owne contradictions in
 other points, as much as in this concerning *Anti-*
christ, whom they can neuer prooue to be one onely
 person.

Ob. 2.

z *Bellar.* lib. 3.
de *Pontif.* ca. 12.

How then will they shew the second of their
 Problemes, that *hee shall bee a Jew by Nation?*
 The ^z *Cardinall* bringeth no place of Scripture,
 but what hath beene answered before out of Saint
John; so basely begging the question. Onely his
 reason is all, which any of them can say, to wit,
 "*that he must needs be a Jew, because that the Jewes will*
 "*neuer receiue any one for their Messias, who is not a Jew,*
 "*or uncircumcised, since they looke for a Messiah out of*
 "*the Linage of DAVID, and Tribe of IUDAH.*

Sol.

a *Hemig.* lib.
ult. ca. 23. §. 2.
b *Viguer.* Instit.
cap. 21. §. 3. v. 3.

And yet it commeth short a great deal of their
 marke, since it is not prooued that the *Jewes* will re-
 ceiue *Antichrist*; or if they shall receiue *Antichrist*,
 whether they will take him for their *Messiah* onely;
 or how they can expect one of the Tribe of *David*,
 and yet receiue a Counterfeit comming from the
 Tribe of *Dan*, and borne in the Citie *Babylon*, not
Rome, but that place properly in *Mesopotamia*, as
^a *Henriquez*, and ^b *Viguerius* doe falsely suppose? But
 if he be from the Tribe of *Dan*, he must needs be a
Jew. Surely, it followeth not, since *Dan* for their Ido-
 latry

larry was accounted by the Holy Ghost, rather *Gentiles* then *Jewes*.

And yet it is to bee prooued, that hee must bee borne of the Tribe of DAN. For *Bellarmino* himselfe doth truely and ingenuously confesse, that "this opinion (concerning *Antichrists* originall "from the Tribe of DAN) is *uerie* probable, because "of the authority of so great Fathers (such as were "IRENAEVS, HYPPOLITVS, &c) who doe "affirme it. But yet it is not altogether certaine, both because most of those Fathers doe not say, that they know "it, but onely intimate it to be probable; and because none "of the Scriptures alleadged doe conuince it. For first "I A A C O B seemeth litterally to speake of SAMSON, "when he saith [DAN shall be a Serpent by the way, an "Adder in the path, that biteth the Horse heeles, so that "his Rider shall fall backward.] For SAMSON was, "the Tribe of DAN, and was truely vnto the Philistims, as a Serpent by the way: for euery where hee "wished them, and vexed them: and so HIEROME "expoundeth it in his Hebrew Questions: and it seemeth "truely, that I A A C O B did wish well vnto his Sonne, "when he spake these words: and therefore that hee did "not foreshew ill, but good: Yea, if it be allegorically applied vnto Antichrist, there can but a probable Argument be thence deriued such as is drawne from mysticall "meanings.

Secondly, where some alleadge these words of the Prophet [the snorting of his Horses was heard from "DAN,] the same Cardinall answereth, that I E R E MIE without doubt doth not speake of Antichrist, nei-

Ob. 3.

c Vid. Bellarm.
lib. 3. cap. 12.

Sol. I.

d Gene. 49. 16

2.

c Iere. 8. 16.

3.
f Riber. & Vie-
gas in 7. Apoca-
lyps. 14.

g Apud Marla-
orat. in 7. Apoc.

The formall
cause consisting
in these three,
1. Qualities.
2. Place.
3. Time.

"ther of the Tribe of DAN, but of NABUCHODO-
"NOSOR, who was to come to destroy Hierusalem,
"through that Countrie, which is called DAN, as HIE-
"ROME there doth rightly expound it.

Lastly, where some^f make it a great matter of mo-
ment to draw *Antichrist* from DAN, that DAN is not
reckoned amongst the elect Tribes, this great Cardinal
"doth thus lightly passe ouer this prooff: Why DAN
"is omitted, it is not yet known: especially, since EPHRAIM,
"which is one of the greatest Tribes, is not yet downe.
An answer sufficient to stop the mouthes of our ar-
rogant Aduersaries, although for the satisfying of all
good Christians, our most learned Diuines & deliuer
this reason for the omission of DAN, because DAN
so quickly reuolted vnto *Gentilsme*, that he was not
thought worthy to bee accounted amongst the
twelue Tribes of *Israel*. So that now to conclude
this Discourse concerning the materiall cause of *Anti-
christ*, let vs passe ouer all these vnwritten foppe-
ries of blearing Phantastickes, touching the certaine
Nation, and Tribe, whence *Antichrist* shall rise,
and hold this truth for certaine, that *Antichrist* must
be a man, of what Nation soener (as hee may bee of any,) *suc-
ceeding a Predecessor in all his abominations, which he
himselfe shall leaue vnto a Successour, in one onely place,*
as now the forme of *Antichrist*, to bee sought out
shall plainly demonstrate.

¶ XV. The forme shall appeare first by the
qualities of his person; secondly, by the place of his
residence; thirdly, by the time of his beginning and
continuance. The qualities of his person are first
inward

inward habits, and secondly, outward actions: The habits are many, but all comprehensible vnder these two heads onely, first, of heresie in doctrine; secondly of iniquitie in life. For because of heresie in doctrine, he is called ^h [ἀντιχριστος] or an *Adversarie*, because like ⁱ his owne Father *Satan*, hee opposeth himselfe ^k against *all good Spirits* teaching true Doctrine, by that his earnest imbracing of all manner of heresies, which violate the cōmon faith expressed in our *Creed*, as plainly appeareth by this one marke of *Antichrist*, which *S. Iohn* ^l setteth downe, *Every spirit that confesseth not, that Iesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, of which yee haue heard, &c.* For vnder ^m this deniall of Christs Incarnation, all the Articles of our faith in the Creed are renounced, whether they be concerning the person, or the office of Christ: Concerning his person, as he is both God, and man: God, ⁿ coequall to his Father, and to the Holy Ghost; Man, *like^o vnto vs in all things, sinne onely excepted*, conceived by the Holy Ghost, borne of the *Virgin Mary*: Concerning his office, first of Prophecie, wherein he reacheth vs, being our onely *P Doctor*: secondly of his *Priesthood*, wherein he suffered vnder *Pontius Pilate*, was crucified, dead, and buried, and descended into Hell: thirdly of his Regalitie or Kingly office, wherein he is not onely personally exalted by the Resurrection of his body the third day from the dead, his ascension into Heaven, his sitting at the right hand of God the Father Almighty, and his comming againe to iudgement of the quicke and

The Qualities
of Antichrist
are two,

1. Habits,
2. Acts.

The Habits of
Antichrist are
two,

1. Heresie.
 2. Iniquitie.
- Antichrist an
Heretike.

^h 2. Thes. 2. 4.

ⁱ Beza in An-
not. maior.

^k Aquinas in 2.
Thes. 2.

^l 1. Iohn 4. 3.

^m Vid. Fern. &
Piscat. in hunc
locum.

ⁿ Phil. 2. 7.

^o Heb. 4. 15.

^p Mat. 23. 8.

q Cyprian.lib.
contra Deme-
trianum.
r Reuel.16.13

f Reuel.13.11.

t Gregor.lib.33
Mor.cap.36.
u Rich.de sancto
Vittore, lib.4 in
Apocal.c.5. Vie-
gas & Ribera in
13.Apocal.

2.

Antichrist in
Iniquity most
hainous.

x 2.Thef.2.3.
y Reuel.9.11.

z Dan. 11.36.

a 2.Theff. 2.4.

dead ; but also ruleth ouer his Church in the communion of Saints, both for the forgiuenesse of sinnes in this life onely (for as Cyprian ^q saith, *after death, there is no place for repentance*) and for the Resurrection of the bodie vnto life eternall. *Antichrist* ^r *the false prophet* must denie all these points of Christian beliefe, not openly (for then he should be conuicted publicly in the Councils by the Orthodox Fathers,) but by secret conueyances, and colourable pretences, for which he is ^f said to haue *two hornes like a Lambe, but to speake as a Dragon*, because as Gregorie ^t the great, and after him many learned, euen ^u Papists expound it, *Vnder the shew of a Lambe he insuseth into his reprobate hearers the poyson of a serpent, hauing the two Testaments by knowledge of learning, not by holinesse of life, he agreeth with the Denill by wicked perswasion.*

2 Secondly for his Iniquitie, *Antichrist* by the holy *Apostle* is called, in respect both of his owne wicked person, and of other vile miscreants whom he seduceth, ^x *the man of sinne, the sonne of perdition*, yea, ^y *Abaddon, Apollyon*, both actiuely to others, and passiuely in himselfe, since there is not one commandement in the whole *Decalogue*, which wittingly and willingly he doth not infringe ; as (to giue in euery one of them a speciall instance) he breaketh the first by Atheisme and Magicke, by which as *Antiochus Epiphanes*, otherwise called *Epimanes*, a right tipe of *Antichrist*, ^z magnified and exalted himselfe against euerie God, *speaking marueilous things against the God of gods* ; so *Antichrist* shall ^a exalt himselfe

selfe against all that is called God, or that is worshipped: the second by Idolatrie and superstition, by which as Antiochus^b shall honour his God Manuzim, a God whom his fathers knew not: so must Antichrist^c be full of all abominations, and filthinesse of fornications: the third by blasphemies, whereof^d he must be full: the fourth by prophanation of the Sabbath, and other festiuall dayes through^e smoke of the pit, which darkened sunne and aire, that is, through^f the darknesse of errors, and lusts of ignorance, which blinded the minds of simple Christians: the fifth by pride ouer the Kings of the earth, & causing them to worship the first beast, whose deadly wound was healed: the sixth by^h murdering the Saints of God: the seuenth byⁱ fornications, and foule adulteries, yet^k seeming not to care for women, by^l forbidding Marriages: the eight by thefts, ^m in deuinding the land for gaine: the ninth by^o lies, and false wonders, as one possessed with a spirit of delusion: the tenth by the indulgence of raging concupiscence, ^p louing pleasures more then God, and ^q exercising himselfe in couetous practices, as a cursed child. So is this vile Monster habituated on each side. Can we looke for better acts? ^r O generation of vipers, how can yee, being euill, speake good things? For out of the abundance of the heart, the mouth speaketh. The tree (saith^s Clemens Alexandrinus) is known by his fruits, not by flowers, and blossomes. For lo now the Acts proceeding from these habits! The first is of Couetousnesse in his Character: The second of Coozenage in his miracles: The third & the last of crueltie in his warres. For the Character, which is nothing els but (as Di-

b Dan. 11. 38.

c Reuel 17. 4.

d Reuel. 17. 3.

e Reuel 9. 1.

f Ribera in hunc locum.

g Reuel. 13. 12

h Reuel. 17. 6.

i Reuel. 17. 2.

k Dan. 11. 37.

l 1. Tim. 4. 2.

m Dan. 11. 39.

o 2. Thess. 2. 11

p 2. Tim. 3. 4.

q 2. Pet. 2. 14.

r Mat. 12. 34.

s Clem. Alex. li. 5. Strom.

2.

The acts of Antichrist are

{ Couetousnesse.

3. { Coozenage.

{ Crueltie.

His Couetousnesse knowne

by his Character

imprinted.

t Dionys. Car-
thusius 13. Apoc.
u Aquin. par. 3.
q. 63. art. 3.

x Vid. Petrum
Molins 3. parte
Apolog. cap 4.
y Reu. 13. 16. 17

z Bellar. lib. 1.
de membr. Eccle-
siae, cap. 1.

a Aquin. part. 3.
q. 63. art. 3. ad. 3.

b Psal. 10. 10.

c Gloss. ordinar.
& Lyra in 13.
Apoc. 17.

d Gal. 6. 12.

e 1. Sam. 11. 2.

onysius ^t Carthusianus saith) a conformitie to the life and doctrine of Antichrist, or (as ^u Aquinas defineth it) a profession of an unlawfull worship ioyned with an obstinate malice (whether expresseible by some outward signe and marke, or inuisible, or both, as it is eyther an inward conformitie, or an outward profession, all is one to ^x vs, who take it for a marke of a reprobate,) doth demonstrate his incroaching and couetous humour, since first he ^y causeth all, both small and great, rich and poore, free and bond to receiue the marke: secondly, it is to be imprinted in their right hand, and in their foreheads: thirdly, no man may buy or sell, saue he that hath the marke, or the name of the beast, or the number of his name. For first, when he causeth all of all sorts of men, both Laitie and Clergie (as ^z they wickedly distinguish Gods people, to debarre them from this lot, inheritance in Iesus Christ) that is, „ ^a either men in an order vnto a cōmon life of ignorāt „ superstition, or in an order of a speciall calling for pro- „ pagating and defence of the same superstition; when, I say, he seeketh to put all into his own marke, doth he not well resemble that wretched worldling, who ^b croucheth, and boweth, that heapes of the poore may fall into his strong parts? Secondly, hee must haue the marke set on their foreheads ^c for shew of profession, and vpon their right hand also for strength of operation, that both like a false Apostle, ^d he might glory in their flesh, and with the most tyrannous Ammonite Nahath, ^e put out the right eyes of their understanding, to lay it, if he can possibly, for a reproch vpon all the Israel of God. For thirdly he bewraieth his greedie desire

desire of this generall subiection to be for his owne aduantage, onely by restrayning the power of buying, and selling, vnto those alone which haue his marke. For what else is this buying, and selling, but a making of *merchandize of the soules of men, through couctousnesse, with fained words, as ^f Peter calleth it?* And what is this restrayning of this market to some onely, but a speciall motiue to them, who thinke to grow rich by such a gainefull trade of seeking to procure this marke, as a letter of Mart to themselves alone, by which they may securely enioy the benefit of such a Monopolie? *Babylon, as ⁸ Ninineh, is a Mistresse of Witchcrafts, that selleth Nations through her Whoredomes; and Families through her Witchcrafts, in which, as in the corrupted ^h Ierusalem, the Heads iudge for reward, the Priests teach for hyre, the Prophets for money, as Marchants ⁱ waxing rich through the abundance of her delicacies.* So prouenable is the Beasts marke; whereof yet, lest some warie people should make a doubt, *Antichrist, the better to cloake his Couetousnesse, shall vse flat Coozenage in his false Miracles, and lying Wonders, as our ^k Saniour, and his ^l Apostles foretold.* For since ^m *Miracles are signes to them that beleue not, as is the gift of tongues:* therefore as Christ himselfe came, and sent his Disciples to preach the Gospell, ⁿ *God bearing witnesse thereunto with signes and wonders:* So *Antichrist, to gather the people vnto him, like an Ape, must imitate the Master, and Ministers of the true Church of God, in counterfeited signes, which by ^o Bellarmines owne confession, are euery way lying Miracles,*

f 2.Pet.2.3.

g Nah.3.4.

h Mic.3.11.

i Reuel.18.3.

2.

His Cooznage
knowne by his
false Miracles
k Mat.24.24.
l 2.Thef.2.11.
Reue.13.13.14
m 1.Cor.12.22
n Heb.2.4.

o Bellar.lib.3.
de Pontif.ca.15.

p Mat 24.24.

q Iohn 8 44.
r 2.Theff.2.9.

s Bell.vbi supra.

3.
His crueltie
forcible and
fraudulent.
t Psal.10.9.
u Aug.in Ps.10x Bellar.cap.16
Henriq. §. 5.
Viegas in 13. A-
poc. de Anti-
christ. §. 10.

Miracles, in respect of all the causes : as first, of the end, because they are only done ^p to deceive, if it were possible, the very Elect, whiles thereby they would, if they could, shew, that *Antichrist is God & Messiah*: Secondly, of the efficient, which is onely the Devil, q the Father of lyes, after ^r whose working is the coming of *Antichrist*: Thirdly, of the matter, *facta non facta*, coozening tricks, ^s done in the sight of men, but deluding the same, saith Bellarmine, out of *Arethas*: Fourthly of the forme, because they exceede not the strength of nature, being onely performed by the secret, eyther sympathie, or antipathie, of naturall things *mirandè, non miraculose*; maruailously, for that they are secret to the simple; but yet not miraculously, sincethat they are knowne to the Angels, and may be perceiued by skilfull men in Philosophy and other learning. And therefore what *Antichrist* cannot doe by his Fox-like fraud, that same hee attempteth with Lyon-like force; ^t like a Lyon in his denne, using both force and fraud, saith ^u S. AUGUSTINE, Force in his Gouvernement, and fraud in his Miracles, that so he may fulfill the measure of the Devils hatred in persecuting the Church; first by the force of cruell Emperours: and secondly by the fraud of cunning Heretikes. For to say nothing of those phantasticall Warres of *Antichrist*, which the ^x Iesuites would, out of the mis-interpreting of Daniel, Ezechiel, and Iohns Revelation, put vpon him to wage, first against the three Kings, of *Egypt, Libia, and Ethiopia*: secondly, with the seven Kings remaining, and so to become the Monarch of the whole world.

World. Wee neede goe no further for testimonie of his crueltie, then to the description of the *y Woman drunken with the bloud of the Saints, and the bloud of the Martyrs of Iesus.* For to sucke vp this precious bloud of Gods redeemed, *Antichrist* warreth not onely ^z with the two Witnessse sent to preach in the great Citie, (which are not, as the ^a Papists all say, *Enoch* and *Elias*, since all the ^b Fathers say, that *Enoch* is not to be seene of men in this world: and our Saviour faith, ^c that *John Baptist* was the *Elias* which was to come: but rather, as His ^d sacred Maiestie hath most certainly demonstrated, either the two Testaments, or the Witnessse preaching the Truth of those two Testaments) but also with all those, who will not worships the Image of the Beast. For ^e as he, *that was the sonne of the bond-woman, persecuted him which was the sonne of the free-woman: Euen so is it now,* seeing the faithfull must, ^f through many temptations and afflictions, enter into the Kingdome of God. For the wicked, thus raging, are but ^g Gods Rod, and the staffe in their hands is his indignation. So that this may be our onely comfort in the middest, or heate, of all these troubles, that as when a Father hath beaten his childe, hee burneth the Rodde, to still his childe: so our most gracious God, and louing Father, hauing suffered, for some short space, the great *Antichrist*, both in and against his Church, for his Churches comfort and pleasure, will destroy that Monster *Antichrist*, as the ^h lowd voyce out of the Temple of Heauen, from the Throne, at the powring out of the seuenth Violl, shall say, *It is done.*

And

y Reuel. 17. 7.

z Reuel. 11. 7.

a Bell. ca. 6. Riberia & Viegas in 11. Apoc.

b Apud Pereriu in 5. Gen. 24.

c Mat. 11. 14.

d Iacob. Rex in Prefat. in Apolog. pa. 78. 79.

e Gal. 4. 29.

f Act. 14. 22.

g Esay 10. 5.

h Reuel. 16. 17

2.

The place of
Antichrist is
twofold, Com-
mon and Pro-
per.

His Common
place.

i 2. Theſ. 2. 4.
k Bellar. Vigne.
Henriq. Viegas,
Eudem. &c.

l Reuel. 11. 8.

m A. Nerone
ad Licini. Vide
Euſeb. lib. 3. hiſt.
cap. 6. & lib. 4.
cap. 6. & Oroſi.
lib. 7. cap. 9.

n Vid. Auguſt.
hom. 8. in Apo-
c. & Marſior. &c.

o Dan. 9. 27.

p Ruſſin. lib. 1.
hiſt. cap. 3. 8. &
Theodor. lib. 3.
hiſtor. cap. 20.

And thus we ſee this vile Monster qualited, both in Habits and in Acts. Now to finde out his forme at the full view, wee muſt in the ſecond place ſeek where he ſitteth: and this by the guide of Scriptures may we finde out eaſily, ſince Scripture ſheweth the place of reſidence for wicked *Antichriſt* to bee common and proper: and both of them (God knoweth) too good for him. For his common place, wherein Gods Children may dwell as well as he, is ⁱ the *Temple of God*, which all the Popiſh ^k Writers, that I haue ſeene, vnderſtand to be the *Temple at Hieruſalem*; but firſt, without any Scripture at all, ſince that great Citie, vpon which they frame this conceit, is not *Hieruſalem*, cyther heauenly, or earthly; not heauenly, (for that is called ^l *The holy Citie*;) not earthly, (for that was not the place of Execution, when ^m Tyrants were to perſecute the Saints, it being made deſolate all the time of thoſe tryalls;) but is taken by all ⁿ the beſt Writers, weighing all circumſtances, for the *middeſt of the Church, where Chriſt was crucified*, both in his Members by perſecution, and in Himſelfe by the blaſphemies of *Antichriſt*. Secondly, againſt both Scriptures prophecyng, and the prooued euent; thoſe plainly foretelling that God will make *Hieruſalem* deſolate, *untill* ^o the *conſummation*; and that determined, ſhall bee powred vpon the deſolate. This is manifeſt by the *ſewiſh* hope of building the Temple ſo oftentimes fruſtrate, eſpecially ^p when *Julian the Apoſtata*, the more to deſpise the Chriſtians, did authoriſe them to build the Temple in the place where it was ſet before, but then could

could not be founded, by reason of Fire, and Thunder, and Earth-quake, happening in the same place, where they would haue layd the first stones. Wherefore the Temple, in which this *Antichrist* shall haue his abode, must be the Church, if we stand cyther to the interpretation of ^q Fathers, or to the vse of the word [Temple] in the new Testament, as where it is said, ^r that the Temple of God is holy, which yee are, whiles as ^f liuely stones, yee be made a spirituall house, by ^t growing unto an holy Temple in the Lord. Yet thereby we conclude not, (as *Bellarmin*^u would enforce) that the state of *Antichrist* shall bee the true Church of Christ. For as the Prophet speaketh, ^x *The faithfull Citie is become an Harlot; it was full of iudgement; righteousness lodged in it; but now Murderers: Thy silver is become drosse: thy wine is mixt with water: Thy Princess are rebellious, and companions of Theeues.* Indeed, the place where *Antichrist* now sitteth, was once the true Church of Christ, both in inward truth, and outward profession: yea, and many bright lamps did ^y shine therein, some dying in blessed Martyrdome, some as constant Confessors: but now ^z *Gilead is a Citie of them that work iniquitie: & ^a the House of Prayer is made a den of theeues.* For now the proper place of *Antichrist* is in Scripture noted by the name of Great ^b *Babylon*, not litteral in *Caldes*, which is ^c so far desc-late, that Trauailers cannot finde it, neyther yet in *Egypt* neere to *Grand Cayro*, since ^d some report that our *Sauour was hid in Egypt* there from *Herod*, it being now a beggerly Village: But mysticall, euen *Rome*, whose description is deliuered by S. ^e *Iohn*,
in

^q Hieron. q. 11.
ad Algas. &
Chrysost. ac Oe-
cum. en in 2.
Theff. 2.
^r 1. Cor. 3. 17.
^f 1. Pet. 2. 5.
^t Ephe. 2. 12.
^u Bellar. lib. 3.
cap. 13.
^x Eisa. I. 21. 22.
23.

^y A. Lino, seu
Clement. ad Bo-
nifac. 3. Vid. Fa-
scic. Tempor. &
Plati.
^z Osee 6. 8.
^a Mat. 21. 13.
His proper
Place.
^b Reue. 14. 8.
^c Vid. Sam.
Purch. l. 1 ca. 11
^d Pet. Bellonius
lib. 2. cap. 38. &
Io. Maginus in
descript. Egypti.
^e Reue. 17. 9.
10. 11. 12.

in these words, [*The seven Heads are the seven Mountaines on which the woman sitteth: and there are seven Kings; five are fallen, and one is, and the other is not yet come: and when hee commeth, hee must continue a short space: and the Beast that was, and is not, euen hee is the eighth; and is of the seven: and the tenne hornes, which thou sawest, are the tenne Kings, which haue receiued no Kingdome as yet; but receiue power as Kings one honre with the Beast.*] For doe not all these Obseruations concerning *Rome*, most naturally arise according to their most certaine euents out of this Scripture? First, that *Rome* was built vpon ^f these seven Hills, which in *Iohn* his time were termed, first, *Palatinus*; secondly, *Capitolinus*; thirdly, *Quirinalis*; fourthly, *Calius*; fifthly, *Esquilinus*; sixthly, *Viminalis*; seuenthly, *Auentinus*, according to that Verse of P R O P E R T I V S 8.

*Septem Vrbs alta ingū, toti quæ præsudet orbi;
The Citie built on seven Hills,
That with her power the World fills.*

Secondly, that *Rome* was gouerned by ^h seven Kings, that is, by seven kinds of Magistrates, hauing kingly authoritie, the first whereof were called Kings: the second, *Consuls*; the third, *Decemviri*; the fourth, *Tribuni militum*; the fifth, *Dictatores*, the sixth, *Imperatores*, the seuenth, *Pontifices*, or *Bishops*; five being past as out of date in Saint *Iohns* time; the sixth, who was called *Emperour* then bearing sway, till the seuenth, which is now the *Pope*, should rise, in the growth of whose Supremacy, an eighth kind of Gouernment

^f Onuphr. lib. 1
Antiq. Rom.
pag. 140.

^g Propert. lib. 3
Eleg. 10.

^h Rhemenses in
17. Apoc. 9.

uernment springing from *Charles the Great*, and continuing amongst the *Germanes*, successiueⁱ in the Families of the *Frankes*, *Saxons*, and *Sueuians* vnder the name of *Emperour*, which was one of the seuen former kinds of *Gouernment*, for a while swayed the Scepter, which the *Pontifex* now holdeth ouer the Citie of *Rome*. Thirdly, that this *Rome* was supported by ten hornes, that is, by ten *Prouinces* subiect to the *Romane Empire*, but vpon the very first rising of *Antichrist*, reuolting from that *Gouernment*, and reuerencing the *Beast* with all Titles of Honor, all Homage, and helpe, till afterward vpon plaine information of the truth, they all by one consent shall make war against the *Beast*: and these are their names (if wee stand to the most probable coniecture of the^k best learned) *viz.*

1. *Naples*; 4. *France*; 7. *Sweden*;
 2. *Portugall*; 5. *Brittaine*; 8. *Poland*;
 3. *Spaine*; 6. *Denmarke*; 9. *Hungarie*.
10. *Bohemia*.

For these in *Saint Iohn*^l his time were the *Prouinces* supporting the State of the *Romane Empire* in the West, and these all became Kingdomes, distinct in *Gouernment* and State, from the *Empire*, much^m about the time, when the *Empire* was deuided, neere the dayes of *Charles the Great*, some eight hundred yeeres, or more from *Christ*. The strength of these Collections is such, that theⁿ *Iesuites* themselves, as conuicted in conscience, grant *Rome* to bee the

i *Carion. Chron. lib. 5. & Auenti. lib. 4. Annal. Roderic & Abbas Urspergens. & Nauch. tom. 2. & Henr. Mutius de reb. Germanicis.*

k *Apud Marlor. in locum.*

l *Onuphr. lib. 3. Rom. Antiquit. m Vid. Carion. lib. 5. & Chron. Maria. Scoti & Urspergens. ab anno 500. ad anno 800. post Christ. natum. n Ribier. & Viegas in 17. Apoc. 9. & Bellar. li. 3. cap. 13.*

● Reue. 13. 11.

p Sic Glossa in
Gratian. dist. 50
can. Placuit, ut
penit. definit A-
postat. esse retro
abeuntes a fide,
Religione, vel
Clericat. ex caus.
26. q. 2. can. Non
obscruetis.

q Reuel. 17. 2.
r Rosinus lib. 2.
Antiq. Rom. ca. 5

3.

The time of
Antichrists,
1. Beginning.
2. Continuing

I.

Antichrists be-
ginning.

f 2. Thes. 2. 7.

the seate of *Antichrist*, yet absurdly distinguishing *Rome* to bee either Heathenish, or Christian: and *Rome* Heathenish to bee the proper seate of *Antichrist*, as it was subiect vnto the Heathen *Emperours*; but not *Rome Christian* now vnder the Pope. For this Gloss is flatly repugnant, first, to the Scripture, which assigneth ^o the same place of being, though not of beginning, to both the Beasts: secondly, to reason, since we know that *Rome* Heathenish could not bee ^p an *Apostate* from *Christian* Religion, which it neuer professed: thirdly, to the certaine euent of things happening; seeing Heathenish *Rome* did neuer ^q make the Nations drunke with her Idolatries, as doth the *Pseudo-Christian-Popish-Rome* at this day; but rather was made drunken by the abominable Superstitions of all other people, which they ^r willingly admitted into their *Pantheon*, the common *Temple* of all their gods. Wherefore, concerning the place, I conclude without further treating of a matter so plaine, that *Antichrist* must sit in the midst of the Church at *Rome*.

Lastly, now for the time we must enquire of two things; first, when *Antichrist* should beginne; secondly, how long hee shall continue; In the former point it is hard to prescribe a definite time of beginning to diseases in the body, or to Heresies in the Church; since both of them grow from senselesse beginnings, to very fearefull issues. So that if wee search the first instant of his beginning, wee shall hardly find it, seeing in the ^r Apostles time it begun to worke vnder a myserie: but if we craue the time, when

when he should be reuealed, wee find it in Scripture to be at the ruine of the *Romane* Empire, which being the onely obstacle to *Antichrist*, was first of all to be taken out of the way, that *Antichrist* might afterwards be displayed in his colours by these three degrees: First, of a voluntary succession, and remoouall of the Imperiall Throne from that very place where *Antichrist* should place his Chaire: The second of a violent oppression of Christendome by a forraigne people, which *Antichrist* by glosing and flatterie must winne by little and little vnto the imbracing of his abominations, for the more speedie and surer planting of his tenne seuerall Hornes. The third, of a fraudulent vsurpation of a double Sword, the one Spirituall in the Church, the other Temporall in the Common Weale, by *Antichrist* himselve then peeping abroad. For the first was to fall out at or about the three hundreth yeere after Christ: the second, about the foure hundreth; the third, about the time of his mysticall name, as may appeare plainly by these seuerall points of Prophecie in the New Testament: The first whereof, is that generall intimation, that *he which letted in the Apostles time, was to bee taken out of the way*, first, by voluntary changing of his seat, deuiding his Empire, as *Chrysostome* ^u expoundeth it; then by an vater euerfion, and rooting of the same out of the World, as all ^x other Fathers take it: the second, that particular denunciation of the third *y part of the Sunne, and the third part of the Moone, and the third part of the Starres to be smitten and darkened, that the day shone*

The three sure
meanes of An-
tichrists rising.

I.

2.

3.

I.

2. & 3.

I.

t 2. Thes. 2. 7.
u Chrysost. hom.
4. in 2. Thes. 2.
x Ambr. Sedul.
Primas. theod.
Theophylact. Oe-
cumen. Lyr. cum
glossis incert. &
Ordinar. Aquin.
&c.
y Recu. 8. 12. 13
2.

z Hayne, May-
laore, & Bright-
man in loc.

a Psal. 10. 10.

b Reuel. 17. 2.

c Reuel. 13. 18.

d ὄφις ἢ μὴ
ἐσθλὴν ὄφις, οὐ
δράκον γινώ-
σκει Εἰσαμ.
in Chiliad. sub
tit. Avaritie, &
Rapacitatis.

c Reuel. 8. 13.

f Reuel. 9. 1. 2.

not for a third part of it, nor likewise the night. For ^a the smiting of the Sun, *Moone*, and Stars in the third part, signifieth Gods iudgment inflicted vpon a great part of Christendome, by the bloody hands of Heathen people, whose fury should so stop the course of Christian Doctrine, that their day, and their night seeme shortned in the third part. And yet *Antichrist* in all this Garboyle is not troubled, but ^a croucheth in his Denne, till he may ravish the poore, fawning on and flattering these rude Mates, and Tyrants, till out of their Off-spring such Kingdomes may bee settled, as by which (they ^b now poysoned through his venomous Potions,) he may daily be more strenghtened, and hoysed vp to that huge height of vniust vsurpation, which he openly should beginne to manifest in the World, about that yeere after CHRIST, which ^c the number, of his name doth intimate vnto vs. ^d A Serpent vnlesse he eate another Serpent, cannot become a Dragon, say the Greekes in their Prouerbe, which wee may very fitly apply to our purpose, since *Antichrist* could neuer haue attained to such a fulnesse of filthinesse, and an abundance of abominations, vnlesse hee had swallowed vp all the former plagues of God, cast out vpon the Church, before by Heathenish Tyrants, and home-bred Heretikes; to spue them out againe, in a greater measure, by crueltie and subtiltie, amongst Gods Chosen, as the ^e Angell flying in the midst of Heauen did import by crying out of woe, woe, woe, before the sounding of the fift Trumpet, when there should fall ^f a Starre from Heauen to Earth, (euen *Antichrist* himselfe,)

to whom was given the Key of the bottomlesse pit, which he should open to let out smoke (signifying darke ignorance,) and send out such Locusts, as were to sting men to death, like *Scorpions*. Vnto such an vgly shape doth this Serpent, or this Beare grow by his degrees; so small was his beginning, and so dreadfull is his full growth, that hee is fitly resembled by a & blessed Bishop vnto an Earthquake, which caused by a little wind, for a time hidden in the hollowes of the earth, ^h at last breaketh out to the shaking of the Mountaines, the cleauing of the Rockes, the throwing downe of houses, and the killing of men. *The Thorne* ⁱ when it is little, seemeth good. *Antichrist* in his Infancie gaue great hope of integritie: but the elder hee grew, the worse hee prooued, ^k à *Tartesso ad Tartarum*, falling (as wee say) from the deepe Sea to the Deuill. Now knowing his beginning, if you aske me, how long he shall continue, I may answer well, that I know not. For his end is not yet come, and ^l *De futuris contingentibus, nulla est scientia: there is no certaine knowledge to be had of things future*. Yet, surely as ^m nothing is more certaine then death, although then the houre of death nothing more vncertaine: so nothing is more certaine, then the ruine of *Antichrist*; although the instant of his ruine be not yet knowne; because his vtter abolishing must bee ⁿ at *Christ's* comming, the time of which is knowne to God onely.

And therefore where our ^o Papists will haue *Antichrist* to continue, but onely three yeeres, and an halfe; partly, by these words of ^p *Daniel* [they (that

G 2

is,

g B. Ierol in 1.
Thes. 2. pag.
115. fol.
h *Stobaeus lib. 1*
Eglo. 9. cap. 32.

i *μικροθεν ἢ ἀναδυθὲν εἰς αὐτὴν φαίνεται. Eras.*
Chil. sub tit. Initij laudati.
k *Hom. apud Strabonem lib. 3.*

2.

His continu-
ing & ending.
l *Aristot. de In-*
terpretat. ca. 11.
m *Certius est*
quam mors,
quam mors in-
certius est nil.
Marcell. Palin-
genius in Scorpio

n 2. Thes. 2. 11.

Ob.

o *Sanders dem.*
40. & *Bella. li. 3.*
de Pontif. cap. 8.
p *Dan. 7. 25.*

q Reue. 11. 14

Sol. 1.

2.

r Auguſt. homil.
10. H-ymo, &
Ribera in 12.
Apoc.

f Vid. Ioh. Fox.
lib. 1. Martyrol.
pag. 90. 91. 92.
& Reneger. Pa-
trum D. R. Abba.
de Antichriſto,
cap. 8. §. 6.

t Ibidem ubi ſup.

is, the Saints) *(ſhall bee giuen into his hands, vntill a time, and times, and the auiding of time)* and partly by theſe of q Iohn concerning the woman, [*Where* (that is, in her place in the Wilderneſſe) *ſhee is nou-riſhed for a time, and times, and halfe a time from the face of the Serpent;*] Loe, a double either ſottiſhneſſe, or knauerie: Firſt, in putting places together of contrary importment, ſeeing in the former, the Saints are ſaid to bee ſubieſt vnder perſecution for a time, times and halfe a time: but in the latter, reſcued from trouble into a place of ſafe retyring for a time, times, and halfe a time: the ſecond, in miſ-applying both theſe places, as fitting vnto the Great *Antichriſt* in their opinion, when the former doth properly belong vnto *Antiochus Epiphanes* onely; the latter vnto *Satan*, and *Satans* ſeruants, the Heathen *Romane Emperours*, by whom the Deuill ⁊ caſt out the floods of ten ſeueral perſecutions after the Woman retyred into the Wilderneſſe, that is, the Primitiue Church of Chriſt flying from their furie into ſecret places for their beſt ſaferie, for a time, times, and halfe a time, that is, f for the ſpace of two hundred, ninetie, and foure yeeres after Chriſt, when the laſt great Perſecution raiſed by *Licinius* was quieted, and ſo ceaſed by the onely helpe, and authoritie of *Conſtantine* the Great, then the firſt Chriſtian *Emperor*, which openly fought vnder the Banner of
CHRIST.

For (to giue you a ſhort and yet a full ſuruey of theſe latter times, layd out by St. Iohn vnder ſeueral numbers thus truly reckoned by t moſt religious
and

and learned Diuines,) this first number of time, times,& halfe a time, is in plaine signification, three yeeres and an halfe, which number of yeeres consist of one thousand,two hundred and threescore dayes, all which dayes together make vp in iust account two and fortie moneths : now if euery moneth be taken for a Sabbath of yeeres, then all these numbers make vp the iust summe of two hundred,ninety and foure yeeres , which yeeres beginning to be reckoned at the thirtieth yeere of Christs age (when ^u he after his Baptisme began by his Preaching to gather a Church, that ^x was to be troubled in this wicked world) will end in that very yeere, ^y when *Constantine* the Great began to raigne alone, *Licinius* being vanquished, and persecutions ceased for the space of a thousand yeeres together, in which time *Satan* is ^z said to be bound in the bottomlesse pit ; because for all that time he is not permitted to molest the Church by open persecution, howsoever he must trouble it by home-bred heresies, and secret schismes. For the ^a Church vniuerfall was to be quiet and free from forraine persecutions for the cause of religion for that space of a thousand yeeres, that in that long calme of outward prosperity *Antichrist* might ripen vnto a fulnesse of Abomination, which for a time was couered vnder the cloake of outward Orthodoxie, and ceremoniall indifferencie ; but at last appeared in the true state of vglinesse towards the ^b latter end of the thousand yeeres, when *Satan* was to be loosed, that he might most furiously rage against Gods chosen, both outwardly

^u Luke 3.23.
^x Math. 4.23.
^y Iohn 16.32.
^z An. Dom. 324
 vid Euseb. Chron.
 nic. & Theatr.
 histor. Christoph.
 Helwici.

^a Reuel. 20.2.
 & 7.8.&c.

^a Vid. Meditat.
 doctiff. Sereniff.
 Regis Iacobi in
 20. Apoc.
^b Anno Dom.
 1314. sub Ioh. 32
 Lodouico Baua-
 ro Imper. Edwardo
 3. Anglie, sub
 quo Ioh. Wickliff.
 Vid. Chronic.
 Anglic. Holinsh.
 Stow, & Io. Fox.
 pag. 365. Edit.
 ultima.

c 2. Theff. 2. 8.

d Reuel. 10. 7.

e Part. 1. §. 7.

Ob.

f Master Peter
du Moulin in 3.
part. Apolog. in
Casselan. cap. 4.
pag. 250.

Sol.

by the forraine power of *Gog* and *Magog*, and inwardly in the Church it selfe by the great *Antichrist*, whose kingdome then began a little to be diminished by the preaching of the Gospell, vntill at last it shall vtterly be demolished by the glorious coming of Iesus Christ, as at the trumpet sounded by the ^dseuenth Angel it shal be finished. I speake thus indefinitely of the last period of *Antichrists* kingdome, because since it must last in some outward, although weake forme of gouernment (*Rome* being destroyed) till the comming of *Christ*, we haue before defined, that the time of *Christs* comming is the *Fathers* secret onely. And yet I am not ignorant of a very probable coniecture, made by a ^f most famous Preacher, and reuerend Diuine, concerning the last period of *Antichrist* his kingdome, that it must fall out (as he thinketh) in the two thousand, and fiftenth yeere after Christ; because after it is settled, as it was in the seuen hundred, fiftieth and fifti yeere of our Lord, it was to continue one thousand, two hundred, and threescore dayes, that is, by tearmes of Scripture, so many whole yeeres. But howsoeuer I cannot but iustly admire his sharp and sound iudgement in collecting out of the propheticall numbers of Scripture, the truth of things past: yet I cannot fully assent vnto this his construction of future euent, by that number of daies; since as yet it appeareth not vnto me vpon what ground, eyther he setteth the beginning of the thousand, two hundred and threescore dayes at the end of the seuen hundredth, fiftieth, and fifti yeere after Christ (for *Antichrist*

Antichrist his kingdom was begun and settled & a good while before,) or stretcheth the number of those many daies so farre, seeing ^h for the Elects sake those dayes shall be shortned, and Christ may come sooner, for any thing we know (*as Nowⁱ come Lord Iesu!*) Let vs leaue then these coniectures vnto them, who in the libertie of prophecie might first set them abroad, to make them good; and as by faith we are to be assured that the kingdome of *Antichrist* shall come to an end, so let vs in sobriety cease from the curious search thereof, dayly in hope expecting the complement from Him, who will doe it in his owne time. And so by this discourse of the qualities, place, and time of *Antichrist*, wee see in what forme hee " must come abroad, to wit, in the habit of heresie " and iniquitie, doing all things by couetousnesse, " coozening, and crueltie; in the midst of the " Church, at *Rome*, secretly, and (as it were) by a " mystery in the Primitiue time, but openly & plainly from the sixe hundredth yeere after Christ, till " he should grow, and ripen vnto his full greatnesse, " which by little & little was to be lessened through " the preaching of Gods word, and vtterly destroyed at the coming of Christ.

¶ 16 Now fourthly, and lastly, the finall cause, or end, why this Great *Antichrist* should thus reigne and ruffle in this wicked world, and against the Faithfull, is (to speake in Logically termes) *ultimus & ultimus*, the last and furthest, to wit, Gods glorie, which in iustice shalbe manifested, when God ^k *casteth him of his enemies, and auengeth him of his aduersaries,*

g *An. Dom. 666.*h *Mat. 24. 24.*i *Reuel. 22. 21.*

The conclusion of the former cause.

The final cause of Antichrist.

k *Esay 1. 24.*

1 Prou. 16. 5.

m 2. Theſ. 2. 11

n Prou. 17. 3.

o Reue. 2. 10.

The Reall and
full definition
of Antichriſt.

ſaries, as the¹ wicked are ordained for the day of euill: the neere and ſubordinate, which is firſt, that the Reprobate^m might be deluded vnto their deſtruction, by the vile deceits of Antichriſt: ſecondly, that the Godly elect might be tried in this great fire, both for their preſent purging, asⁿ Siluer in the ſining pot, or Gold in the furnace, & for their future glory promiſed to the perſeuerant, vnder this good precept, ° Be thou faithfull vnto death, and I will giue thee a Crowne of life.

¶. XVII. The efficient, the matter, the forme, & the end, now all put together, will openly diſcouer, “ what is this Great Antichriſt, to wit, a man by ordinarie ſubſtitution ſucceeding another in a kingdome “ raiſed vpon by Satan, vpon the ruine of the Romane Empire, and the liberalitie of Chriſtian Princes, through “ the pleaſures of the world, who being in opinion an Hereticke, and a moſt wicked man in life, conſciouſly ſeeketh “ to imprint his Character vpon all men whomſoeuer, “ coozeningly endeuoureth to doe ſignes and wonders, “ and cruelly perſequuteth in bloodie maſſacres the Saints “ of God, in the middeſt of the Church, ſitting at Rome, “ growing myſteriouſly in the Primitiue time, but from “ the ſixth hundreth, ſixtieth and ſixth yeere after Chriſt “ openly manifeſt, till his vtter deſtruction, at the end of “ the world, both for the blinding of the reprobate, and “ the triall of the elect, to the glory of God. *Eculmoſpicam*: By the halfe you may know what the whole tale meaneth. For by this definition thus prooued in all points, we may eaſily perceiue, what now in the ſecond place we are to make ſearch for; *Who is this Great Antichriſt.*

¶. XVIII.

¶ XVIII. Some, (as *Iodocus Clithoucus* reporteth) thought, that this Great *Antichrist* was that Seducer *Mahomet*, and his succeeding bloud-suckers, *Saracens* and *Turks*. But *Cardinall* & *Bellarmino*, together with all our other *Papists*, which I could as yet euer read concerning this matter, vtterly reiect this opinion, as most false, being indeede conuicted by the strength of Truth. For first, *Mahomet* and the *Turkes* had neuer any place of residence in the midst of the Church, at *Rome*: secondly, hee neuer was a Prince *Ecclesiasticall*: thirdly, he could not by any reason bee accounted for an Heretike, or an *Apostate* from that faith, which hee neuer professed: fourthly, although hee began to raigne in *Arabia*, & much about the time when *Antichrist* did manifest his rising at *Rome*; yet he neuer made himselfe an vniuersall Bishop, and the Vicar of Christ, as *Antichrist* did. And therefore some other must be found out to be *Antichrist*.

¶ XIX. Who, I pray you, then can this *Antichrist* be, but *Pontifex Romanus*, the Bishop, or (as they commonly now call him) the *Pope of Rome*? For both his name and his nature agree so fitly vnto that, which we haue noted of the Great *Antichrist*, that we may well conclude them to be both one, so truly, and fully, as that now the *Pope of Rome* is the onely Great *Antichrist*, and the Great *Antichrist* is only the *Pope*. The name of both is litterall and mysticall: The litterall name is *Antichrist*, by which, although the *Pope* bee not called *totidem syllabis*, in those same syllables; yet in the same sense he beareth that name,

if

The second Question, Who is this Great *Antichrist*? The first opinion. p *Clithou. Commentar. in Damascen. l. 4. ca. 27* q. *Bellar. lib. 3. de Pontif. cap. 3. Sanders Hemiq. Vigner. &c.*

r *An. Dom. 623. ut Genebrard. lib. 3. Chronolog.*

The second opinion and the Truth: The *Pope* is that Great *Antichrist*.

Prooues are two,

1. From the Names.

2. From the Nature or causes of *Antichrist*.

From the name are two,

1. Litterall.

2. Mysticall.

The Litterall Name.

f Bell. in præfat.
Tom. 2. ad Sixtū
5. & Azor. in de-
dicat. Tom. 1. ad
Clem. 8.

t Extravag. Cō-
mun. lib. 1. tit. 8.
cap. 1. ubi sic :
Ecclesie unus
& unica, unum
corpus, unum
caput, non duo
capita, quasi
monstrum, Chri-
stus vix. & Chri-
sti Vicarius, Pe-
trus Petriq. suc-
cessor, &c.

2.

The mysticall
name.

u Ex fideā Con-
stantini donatio-
ne, vide Lanr.
Vallam.

x Con. Trident.
sess. 4. decret. 2.

y Con. Trident.
sess. 22. can. 9.

z In bello Lon-
gobardico inter
Imperator. &
barbaros: vid.

Ottomem Frisfin-
gens. lib. 5. cap. 11

a Fascicul. Tem-
por. compilata bi-

storia, Platina,
Balens, Valero

in Vitalian.
Magdeburgens.

Cent. 7. c. 6. & O-
sander. Cent. 7.

lib. 2. cap. 10.

if we marke the true Etymologie of the word [*Anti-christ* :] since first hee is so opposite vnto Christ Ie-
sus, both in doctrine and life, as we shall finde here-
after in the application of the formall cause : And
secondly, since he is commonly called by his chiefest
f Flatterers, *Christi in terris Vicarius* ; *Christ his Vicar*
on earth ouer the Church , of which being but ^t *one*
onely, there is but one body, one Head, not two heads , as if
he were a *Monster*, to wit, *Christ, and Christs Vicar* PE-
TER , and PETERS *successour*, &c. But howsoever
they may caull against this application of the litte-
rall name, the mysticall [*λατῖνος*] included in the
number [666] more plainly agreeth vnto the *Pope*.
For who raigneth in *Latitio*, but only ^u the *Pope* ? who
maketh the Scriptures translated into the *Latine*
tongue, to be onely the Authentique Word of God,
but ^x the *Romish Pope* onely ? who forbiddeth the
vse of the Liturgie in any other language, saue the
Latine tongue onely, but only the ^y *Pope* ? Yea, marke
how this mysterie of this name is made plaine ! For
at that very time, when the yeeres after Christ came
vp to the number of sixe hundred, sixtie, and sixe,
Vitalianus, a Musicall *Pope*, notwithstanding, through
^z the misery of the time when hee liued, there was
more neede of praying, then singing : yet ^a brought
into the Church singing of the Service, & the vse of
Organes, commanding that the Canonick houres,
the Hymnes, and other Ceremonies, should onely
bee celebrated in the *Latine* tongue. A matter of
mayne consequence, since thereupon ignorance a-
rose amongst all people, now lulled (as it were a-
sleepe)

leepe) by the confused noyse of many voyces in an vnknowne tongue; and vpon that ignorance an easie admittance of many grosse opinions, if it carried the colour of aduancing deuotion; although it was no better, as their case then stood, then^b the Altar erected to an vnknowne God.

And therefore where some^c of our Aduersaries mocke at this our applying of this number to *Vitalian*, since hee was in their opinion a zealous good man, in whose time there was no such innouation, or change in the Church, as we pretend.

We answer for *Vitalian*, that his goodnesse shall bee iudged of at the great Day of the Lord: In the meane time we know, that^d *Sathan himselfe is transformed into an Angell of light, and his ministers as the Ministers of righteousness*. For secondly, concerning the innouation and change which fell out to bee in the dayes of *Vitalian*; *Vitalian* himselfe was the onely cause thereof, by those his Ordinances, for playing and singing *Latine* Hymnes in the Church, since thereby^e the Key of Knowledge was hidde, when common people^f could not vnderstand what was said or sung in an vnknowne tongue; and the heat of zeale quenched in men of vnderstanding, whose eares were tickled, but hearts not touched, whiles, as *S. Augustine* & complayned of himselfe; so most were more mooued by the sweetnesse of the song, then by the sense of the matter, which was sung vnto them. And yet here was the mischief, that men knew not their hurt, which most did pinch them: For it wrought, as the^h deadly touch of the *Aspis*,
in

b Act. 17. 23.

Ob.

c Bell. in Apolog.
pro Resp. ad Reg.
cap. 12.

Sol.

d 2. Cor. 11.
13, 14.

2.

e Luke 11. 52.

f Vide Polydor.
Vrgil. lib. 6. de
Inuentor. ver. 6. 2

g Aug. lib. 10.
Confess. cap. 23.

h Aelian. de
hisor. animal.
lib. 9 cap. 11.

i Episc. Eliensis
in resp. ad Apo-
log. Bellar. ca. 12
pag. 249.

2.

From the Na-
ture, or causes
of Antichrist.

I.

In the Effi-
cient cause.

1. Principall.

k Matt. 13. 28.

l Reuel. 11. 8.

m Reuel. 9. 11

n A. Damas ad
Eugeni. 4. Vid.
Onuphr. de schis-
matib.

o Ioh. 189. apud
Platinam.

p Ioh. 11. per
Theodorã. & Io.
13. per Marozia
apud Lutpran-
dum, lib. 2. ca. 13

in a tickling delight, till it had vndone them; not so manifest at the first, because the manner of working was in a Mysterie, likeⁱ growing Impostumes, and sowing leuen, not felt in fieri, but well knowne in facto.

ð. X X. And yet the names do not so plainly shew the Pope to bee *Antichrist*, as doth the nature of the thing, if we will but mark the true applying of all the causes before deliuered. For first, touching the efficiēt cause, the principal efficient of *Antichrist* is the Deuill; and so of the Pope, since if we respect the grand corruptions, either of the Chaire, or of the Persons successuely placed in the Chaire, wee shall find the Deuill to haue a chiefe hand therein. For the corruption in the Chaire is^k a Tare in the Field, sowne onely by the Deuill, of whose maine seducements the See of *Rome*, the Chaire of *Peter* (as they surname it) is called^l *Sodome*, & *Egypt*, this, for her Heresies, and that, for bad life, vsed by the persons placed in that eminencie, both for their owne and others destruction, being instruments of the Deuill; ^m *Angels of the bottomlesse pit*, called *Abaddon*, *Apolylon*. For after their discouery, which of them ascended into that Throne, but by the Deuill? Some by Ambition, as those who rose to the place by Schismes, whereof there wereⁿ some thirtie at the least; some^o by bribing of the *Cardinals* in the *Conclauē*; some by^p the fauour of Bawdes and Whores, yea, and some came to the Papacie by a direct compact made with the Deuill, to whom they couenanted the possession of their soules, and bodies, after their

their death, if they might attaine to their wished for honour of the Papacie, as wee read in Chronicles, of *q Siluester* the second, & *r Alexander* the sixth. So that wee may very well conclude with these olde ruines made vpon these occasions:

Imatenet IVPITER, cælum habet PLVTO;
Et accidit dignitas animali bruto;
Tanquam gemma ftercori, & picturaluto. that is,

IOVE holds the lowest parts,
PLVTO hath Heauen got:
Dignitie to Beasts, as *Gemmes*
To dunghill fals in lot.

Now for the lesse principall efficient cause, which we noted in *Antichrist* to be, either outwardly occasioning, or inwardly inducing, we find them the very same altogether in the Pope. For the occasion of Papall rising was twofold, first, the ruine and decay of the *Romane Empire*; and secondly, the liberalitie of Christian Princes to the See of *Rome*, when the *r Emperour* hauing translated his *Imperiall Throne* from *Rome* to *Constantinople*, and leauing *u* only his *Exarch*, or Lieutenant in *Italie*, who was ouerthrowne, and thrust out by the *Lombards*; the Pope *x* called the *Frankes* into *Italie*, for the vtter ouerthrow of the Kingdome of *Lombardie*, which with other great Seigniories in *Italie*, hee obtained by the first Donation of *Pipin* the Father, and the second Confirmation of *Charles* the Sonne, and the finall Acknowledgement of *Lewis* the Grand-childe, registred in

q Fascicul. Tempor. & Platina.
r Hieronym. Marius in Eusebio.
f Apud Catalog. testium Veritatis tom. 2. pag. 832.

2. Lesse principall.
 Occasion, as the liberalitie of Christian Princes.

r Sozomen. lib. 2. cap. 2.

u Carion. lib. 3. Chron. pag. 404.

x Platina in Zacharia 1. & Stephan. 2.

y Gratian. dist.
63. can. 30.

z Albert. Crant-
zius lib. 2. Sax.
cap. 1.

a August. Steu-
chus Eugubinus
lib. 3. de donat.
Constant. contra

Laur. Vallam.
b Baronius &
Bisclola ad ann.
324. & c.

c Albert. Crant-
zius ubi supra.
Inducements,
as the Abun-
dance of world
ly pleasures.

d Vid. Platinam
in Gregor. 7.

e Baptis. Man-
tuan. lib. 3. Cala-
mitat.

in y Gratian, and being, as *Albertus* z *Crantzius* sup-
poseth, that which they call the *Donation of Constan-
tine*. For let ^a *Eugubinus* and others ^b of the Popes
Flatterers sweat out their hearts, whiles they seeke
to make good this false *Donation* of the Great *Con-
stantine*; the truth is, that the Pope had not any
Temporalities, by any grant of the *Emperour*, till
the ^c *Gothes* first gaue somewhat, the *Lombards* ad-
ded more; and lastly, the *Franke-Emperours* made vp
these Dominions vnto his desire. But yet these oc-
casions of his aduancement were not so lamentable;
as the inducements for the lifting vp of the Papall
State are abominable, and most truely *Antichristian*;
For it was the abundance of worldly pleasures,
which mooued them so much vnto the amplifying
of their authoritie by the trampling downe of the
Romane Emperours, and the Princes of *Italie*, that
when others wept, they might laugh; when others
stood penitent without, in the cold, three dayes to-
gether, barefoot, and bareheaded; as ^d did *Henrie*
the fourth; they with proud *Hildebrand* might glut
themselues with all pleasures in their Palaces, ac-
cording as *Mantuan* ^e hath in these words bewailed:

———— *Petrig, domus polluta fluente*
Marcescit luxu: — mores extirpat honestos:
Sanctus ager scurris; venerabilis ara cinadis
Seruit, honoranda diuinum GANYMEDIBVS ades.

that is,

Now *PETERS* house polluted pines with flowing lust,
Casts out good manners: holy field to Scoffers must

Now

*Now serue : for Bawdes is Altar set,
To GANYMEDES are Saints houses let.*

ð. XXI. Secondly, for the materiall cause, or subiect of the Papacie, it is a man, and not the Deuill; although such men bee little better then Incarnate Deuils. For the hollow Chaire vsed in the Popes Consecration euer since *Iohn* the eight, otherwise called *Ioan English*, demonstrateth him plainly to be a man, since then when hee sitteth downe in that Chaire, his Priuities are groped by the lowest *Deacon* (as *Platina* ^f saith plainely) although *Onuphrius* doth impudently denie that which *Bellarmino* ingenuously ^h granteth to be done, not for tryall of *humanitie*, but for demonstration of *humilitie* and remembrance of death. Therefore the Pope must needs bee a man; and as wee demonstrated before at large of *Antichrist*, one by ordinary substitution succeeding another, as the Papists ⁱ themselues most gladly confesse, when they vrge so often against vs the personall succession of their Popes in the same Chaire from *Peter*, vnto this now liuing *Paul* the fifth. And yet I cannot but by the way touch that, which if I had leisure, I could easily demonstrate, as I haue done ^k in another Worke; first, that their personall succession hath beene oftentimes interrupted either by an ^l *interregnum*, and vacancie many moneths together, or by their seuerall Schismes in their proud *Antipopes*: secondly, by that, this personall succession, if it could be prouoed soundly, yet is of no moment, vnlesse they can shew

suc-

2.

In the materiall cause.

1. A Man.

f *Platina* in *Ioh. 8.*

g *Onuphrius* in *Annotat. ibidem.*

h *Bellar. lib. 3. de Pontif. cap. 24.*

2.

One succeeding another.

i *Bellar. lib. 4. de Eccles. Militante cap. 8.*

k In *Clauigero Ecclesie. §. 7.*

l *Vid. Onuphrii Chroni. ad finem Platina.*

m Staplet lib. 4
demonst. princip.
doctrinal. cap. 10
n Tom. 2. Concil.
apud ninni. pag.
149. in Epist. E-
pisc. Aegyptiad
Anatolium in-
ter. pistolis il-
lustrum vvorsh.

3.

In the formall
cause, by three

1. Qualities.

2. Seate.

3. Time.

His Qualities,
are two,

1. Habites.

2. Actes.

Habites are
two,

1. Heresie.

2. Iniquitie.

o Vid. Camum

lib. 6. Iacob. com-

mum. cap. 8. &

Bellar. lib. 4. de

Pontif. cap. 2.

p Heming. in

Antichristumac. Beza cap. 7. Confess. M. Perkins in his Aduertisement, and M. D. Abbots, now
the Right Reuerend Bishop of Sarum, in his third part against D. Bishop.

succession in Doctrine, as well as in person, since by
the plaine confession of their owne deare Doctor
m Stapleton, grounded vpon ⁿvery good Antiquities,
No Bishops name was set downe in their Dypsticks (that
is, as hee expoundeth it, they were not mentioned
in their *Commemorations*) *untill they had receiued [Syn-*
odycam] the *Epistle testimoniall of their Orthodox*
faith; because he was not to bee accounted a Succes-
sour, who held not the true faith of his Predecessor.
But yeeld wee vnto them this personall succession,
since it serueth well our purpose to prooue the *Pope*
to bee that *Antichrist*, if now to this materiall cause
wee fit the forme of *Antichrist* before deliuered. A
Worke worthy our labour, and yet very easily to be
accomplished.

ð. XXII. For the qualities, the seate, and the
time of the Papacie are the same with those of *Anti-*
christ. The qualities, be they either Habits or Acts.
The Habits both of Heresie and of Iniquitie. For
the Pope is an Heretike, seeing there is not one Ar-
ticle in the Creede, which the Pope doth not denie
(not ^o priuately as some priuate person, but publike-
ly in his Chaire as Bishop,) when either by his pro-
per assertion, or by his giuing priuiledge, and ap-
prooffe to the Blasphemies of his Minions and Dis-
ciples, hee crosseth the truth, in ^olden in these Arti-
cles, as (now to runne thorow them all in particu-
lar, like as many other most Reuerend Diuines P of
the Reformed Churches haue done before mee) hee

denieth this first Article [*I beleue in God, the Father Almighty, maker of Heauen and Earth*] by two speciall Doctrines, the former impugning our beleife in God only, when hee gaue his allowance to that Decree^q of the Councell of *Trent*, wherein it is commanded, that men should teach it, *to be good, and profitable, suppliantly to inuocate Saints*. For if wee call vpon them, we must beleue in them, as the *Apostle*^r saith, *How shall they call on him, in whom they haue not beleueed?* And if wee beleue in them, we make them as God, seeing thereby (as ^s *Emiffenus* saith) *wee giue the honour of the Lord, to the seruant*; both wickedly, because hee^t *will not giue his glory to another*, and idley, in that the Saints departed haue not the knowledge of our wants in particular, by the iudgement of Saint^u *Augustine*, alleaged in the^x *Canon Law* vnder these words: *Wee must needes confesse, that the dead doe not know what is done here, while it is in doing here*. And therefore we may say in ^y *Dauids* true Zeale against these wicked Teachers; *In the Lord put I my trust; how say ye vnto my soule; Flye as a Bird to the Mountaine*, answering our selues by a true faith as he did in another place, saying, ^z *I lift mine eyes to the Hills, from whence commeth my helpe? My helpe commeth from the Lord, which made Heauen and Earth*. Let not them presume then vpon the Mountaines, saith^a Saint *AVGVSTINE*, *because the Mountaines themselves doe not shine of themselves, but from him, of whom it is said*; ^b *This was the true Light, that lighteth euery man which commeth into the World*. The latter intending an impeachment of Gods Almighty-
H
nesse

The first Article of the Creede, infringed by the Pope.

^q *Concil. Trid. sess. 25. cap. 2.*

^r *Rom. 10. 14.*

^s *Ensch. Emis. sen. homil. 2. in erat. dominican*
^t *Esay 42. 8.*

^u *August. lib. de Cnra pro mortu- is, cap. 15.*
^x *Gratian. caus. 13. q. 2. can. 29.*
^y *Psal. 11. 1. 2.*

^z *Psal. 121. 1. 2.*

^a *August. in Psal. 120.*

^b *Iohn 1. 9.*

c Gab. Biel lect.
4. in Canonem
Missæ.

d Peverius in 1.
c. Genes. in verbo
[Creavit.]
c Aquin. p. 3. q.
6. art. 5.

f Vid Epiphani.
August. Philastr.
de his hæresib.
& Steph. Zeged.
tab. De Christi
humanitate as-
sertion.

g Bonavent. in
2. sent. dist. 1. &
Scotell. in 2. sent.
dist. 1. q. 5.
h Aquin. p. 1. q.
45. art. 5.

i P Lombard. l.
4. dist. 5. § 3.

The second
Article is de-
nied in respect

r. Of Christs
Person.
r. As Christ
is God.

ness in Creation, whiles he maintaines his ^c Fauou-
rites plainly to auerre, that the *Priests doe make* [*confi-
ciunt*] *the bodie of Christ*. A two-forked Blasphemy,
like the Serpents sting; For first, if they make *Christs*
body, *Christs* body, was not before, since to ^d make a
thing, is to giue it a being which it had not before. But
Christs body was before, euen ^e a perfit body in the
very first instance of his Incarnation, vnlesse they wil
haue that body to bee a phantalticall body, as said
the ^f *Phantasmaticks*, *Marcionites*, *Cerdonians*, and
Manichees. Therefore the Priests cannot bee said to
make *Christs* body. For secondly, then the Priest must
haue a power infinite, to giue a passage infinite vnto
this his new creature, seeing (as the ^g Schooles teach)
betweene *non ens*, & *ens*, the space is infinite, pass-
ible only to the Infinite God, to whom the power
and worke of Creation is so truely proper, that (as
^h *Aquinas* out of the very depth of true Diuinitie
said well) *it is impossible, that (to create) can agree to any
creature, neither by it owne proper vertue, nor by way of
instrument or Ministerie*, as his Master ⁱ *Peter Lom-
bard* seemeth to affirme, what he vpon better reason
doth iustly deny. The second Article [*and in Iesus
Christ his onely Sonne our Lord*] is denied by the Pope
two wayes, first, in respect of the person of Christ,
secondly, of his office: of his person, as hee is both
God and Man. For his God-head was denied by
those *Arian Popes*, *Felix* the second, and *Liberius*,
he being vpon *Liberius* his banishment made Bishop
of Rome by *Constantinus* the Emperour at the instance
of *Acacius*, and so continuing till his dying day, if we
be-

beleue either ^k Hierome before ^l Platina or Onuphrius
^m his old Monument recording him a Schismaticke,
 and an Opposite to *Liberius* then as yet truly Or-
 thodoxe; before *Bellarmines* ⁿ false *Epitaph* found, or
 rather counterfeited by some cunning *Knaue*, at that
 very time, when they made him a *Saint*: this, to wit,
Liberius being drawne vpon *Felix* his death for the
 re-obtayning of his place, to subscribe to *Arianisme*,
 to communicate with *Arians* in the Councell of
Sirmium, and after his re-instalment, all his life after-
 ward, to bee a professed *Arian*, if wee may relye
 vpon the constant report of ^o *Athanasius*, ^p *Hierome*,
^q *Sozomene*, and all the ^r latter Histories. And for
 his Man-hood, how it was vndermined by *Vigilius*
 the *Manophysite*, and *Honorius* the *Monothelite*,
 I need not insist, since *Bellarmino* and *Baronius* are
 here beatef downe with their owne best weapons,
 by the ^s two great Worthies of our *Israel*, not yet an-
 swered. For the Popes coozening close-play, against
 Christ his Office, is at this day more detestable, in
 that he impugneth, first, the Propheticall Office of
 Christ, by his wicked allowance of vnwritten Veri-
 ties, and humane Traditions, which hee ^t maketh
 one part of the Word of God, like the blasphemous
Jews, ^u now deuiding the Law into two parts, *the*
one in writing, the other in speaking; whereas wee are
 not bound to acknowledge any other word of God,
 but what is written in the Canonickall Bookes of
 Scriptures, by *Damasen* ^x his iudgement, vnlesse wee
 will incurre *Pauls* ^y *Anathema* for receiuing another

lib. 1. Orthodox. fid. cap. 1. y Glar. 1. §. 9.

H 2

Gospell:

k Hieronym. in
 Catalog. sub no-
 mine Atac.

l Platina in Fe-
 lice.

m Onuphr. in
 Annot. in Platin.

n Bellar. lib. 4.
 de Pontif. Rom.
 cap. 9.

o Athanas. in
 Epist. ad solitar.
 vit. agentes.

p Hieronym.
 Catal. in Fortu-
 natiano.

q Sozomen. lib.
 4 cap. 15.

r Regino lib. 1.
 Hermannus Gi-
 gas, &c. tom. 1.

illustr. scriptorū
 apud Iob. Pistor.

2. As Christ is
 Man.

s D. Rainolds in
 Apolog. thesism,
 pag. 39. 40. &c.

& D. Whitaker,
 contr. 4. q. 6. c. 3.

2. Of Christs
 Office.

1. As Christ is
 a Prophet.

t Catechism.
 Trident. Colonie

8. 1581. pag. 17.

u Apud Petrum
 Galatin. lib. 1. de

Arcan. Cathol. fi-
 dei, cap. 1.

x Io. Damascan.

2. As Christ is
a Priest.

2. Concil. Tri-
dent. sess. 22. c. 3.
a Heb. 10. 14.

b In Missali
edit. iussu Pij
Quinti.

c In Canone
Missæ.

d Placeat tibi,
Sancta Trinitas,
obsequium serui-
tutis meæ, &
presta, ut sacrifici-
um, quod oculis
Maieſtatis tue
indignus obtulit,
&c.

e Of Transub-
stantiation,
Concil. Trident.
sess. 13. cap 4-

f Titelm. in Du-
rand. Durantus
in exposit. Missæ
g Iodoc. Clie-
honous lib. 3. E-
lucidator. Eccle-
sistici. ad finem.
h 1. Tim. 2. 5.
i Ephes. 1. 6.
3. As Christ
is a King.

Gospell: secondly, Christ his Priesthood, not onely by appointing ^z the Masse to be a Sacrifice propitiatorie for quicke, and dead, against the *Apostles* Doctrine, by which we are taught, that ^a by one offering *Christ hath perfected for ever them that are sanctified*; but also by ordayning a Shaueling Priest to be Mediator betweene God the Father, and Christ his Sonne, as when vpon the Popes prescription ^b the Priest must offer the body of Christ for a Sacrifice to God, vsing this ^c Prayer after the words of Consecration [^d *Let the obedience of my seruice please thee, O holy Trinitie, and grant that the Sacrifice, which one unworthy hath offered in the eyes of thy Maieſtie, may be acceptable vnto thee, and thou shewing mercie, helpfull to me and to those for whom I did offer it by Iesus Christ our Lord. Amen.*] which all his chiefe Liturgists cannot free from the blot of Blasphemie, since the Sacrifice being (as their ^e Doctrine enforceth it) Christ himſelfe, whom the Priest doth offer; the Priest must needs be a Mediator, vpon whose worth the Sacrifice is acceptable; so that they cannot excuse it from a plaine intrusion into the Office of Mediatorſhip, and a lifting vp of the Priest aboue Christ his Sauour; and therefore ^f some of their Ceremonists passe it ouer in silence, as a Myſterie; and others ^g glosse it, as if the Priest did desire it to bee accepted, as well for the giuer, as for the worth of the gift; whereas we are not to acknowledge any other Mediator then ^h one which Christ, in ⁱ whom alone wee are accepted: thirdly, Christs Kingly Office, by that wicked vsurpation of a Supremacie ouer the Church, whose

Head,

Head, and whose Husband the Pope^k plainly calleth himselfe, when if he bee an Head not mysticall, which is^l Christ, nor Ciuill as the^m lawfull Magistrate is, but (asⁿ they call him) an Head Ministeriall; then both the Church shall bee like *Cerberus*, a Triple-headed Monster, & the Pope but like a Wen, or an Head for no vse, but for an odious, and tedious burden; since Christ for matter spirituall, and the Magistrate vnder Christ for Ciuill Causes doth wholly, and only gouerne the Church, which cannot haue the Pope to be her Head Ministeriall without some contradiction, since^o if hee bee an Head to the Church, he is her Master, or if hee be but a Minister (as they call themselues *o seruos seruorum*) then shee is his Mistresse; and therefore not his Spouse, vnlesse p he be an Adulterer, and shee an Adulteresse; since Christ her^q only Husband^r is yet aliue, and euer^s with her to the end of the World. The third Article [*Which was conceived by the Holy Ghost, borne of the Virgin MARIE*] is by him impugned two seuerall wayes; first, by that proper assertion of the *Franciscans* allowed by^t *Sixtus quartus*, and the^u Councell of *Trent*, that the *Virgin MARIE* was conceived without originall sinne. For, thereby they conclude, that Christ is not alonely so holy, as^x the Angell pronounced him, and that hee was not a^y *Sauour* for all men, as the *Apostle* auoucheth, since *Marie* had no need of him, if She were without sinne, whereas of the contrary Shee her-selfe^z confessed Him for her *Sauour*; the Fathers vniformely holding this for an Axiome against the *Pelagians*, what^a *Saint Augustine*

k *Extrauagant. Commun. lib. 1. tit. 8.*

l *Ephes. 5. 29. m 1. Sam. 15. 18 n Rhemist. in 1. Eph. 2. 2. & Bellar. lib. 2. de Ponti. Rom. c. 17*

n *Ioh. Patriarch. Antiochen. in appendi. Concily Basiliensis. o In sua bullis à Gregor. 1.*

p *Vid. D. Abbat. in Antilogia ad Apologiam Eudæ. cap. 3.*

q *2. Cor. 11. 2. r Heb. 13. 8. s Math. 28. 20*

The third Article is impugned in respect
1. Of the *Virgin Marie* her selfe.

t *Extrauag. Commun. lib. 3. tit. 12. cap. 2.*

u *Concil. Trident. sess. 5. can. 5 x Luke 1. 35.*

y *1. Tim. 4. 10. z Luke 1. 48.*

a *August. lib. 2. contra Pelagium & Celestium, cap. 29.*

b *Glossa in dist.*

23. *can. 1.*

c *Gen. 7. 23.*

d *Rom. 5. 12.*

e *Heb. 4. 15.*

2. Of Christ
his birth.

f *Aquis. 3. p. 9.*

28. *art. 2. & 9.*

35. *art. 6. & Cō-*

citus tom. 1. Ca-

tholici/mi, lib. 2.

cap. 5. & D. Bi-

shop in his an-

swere to M.

Perkins Aduer-

tisement. Vbi

vide D. Abbots

Replie.

g *Luke 2. 23.*

h *Exod 13. 2.*

i *Luke 1. 31.*

k *Tertull. lib. de*

Carnē Christi,

cap. 23.

The fourth

Article vnder-

mined by de-

uillish do-

ctrines.

l *Vid. Concil.*

Trid. sess. 14. cap.

8. & sess. 25. ca. 1.

1. Of Christs

sufferings.

m *Bellar. lib. 2.*

de Christo, cap. 8.

& Ecuarent. li.

5. Thomac. Cal-

uinistica, cap. 11

n Aquin. 1. 2. 9.

35. art. 1. & 7.

&c. in eundem

auoucheth, and the ^b *Canonists* repeat, that as the
Floud ^c ouerwhelmed all men, saue *Noe*, and his fa-
mily: so originall corruption seized vpon ^d euery
one, none excepted, but the very ^e person of Christ.
Secondly, by that grosse opinion concerning Christs
Birth, that ^f Christ was borne of the Virgin, *clauso v-*
tero, the wombe being shut: Directly contrary to the
cause of his presentation to the Lord in the Temple,
recorded by ^g the *Euangelist* out of ^h the Law; *Euery*
male, that openeth the wombe, shall bee called Holy to the
Lord: by which yet there hapned no breach of vir-
ginitie, since she ⁱ knew no man, being, as *Tertullian*
^k saith, *A Virgin, and not a Virgin; a Virgin as tou-*
ching man, and not a Virgin, as touching childe-bearing.
The fourth Article, [*suffered vnder PONTIVS PI-*
LATE, was crucified, dead, and buried, hee descended in-
to hell] although he dare not deny in the thing done,
for feare of being found; yet hee subtilly vndermi-
neth the efficacie of these actions wrought for our
saluation, by sundry deuillish doctrines deliuered
by his Schoolemen for the easier ^l bringing in of hu-
mane satisfactions, and the setting open wider the
gates of picke-purse Purgatorie. For first, they say,
that Christ did not properly *suffer any punishment or*
death, but ^m of the body onely: whereas if hearty grie-
fe be a proper passion of the soule, by which it is trou-
bled, and suffereth paine, not by sympathie with the
body only, but properly in it selfe, as all true ⁿ Diui-
nitie and ^o Philosophy doth teach vs. we may rather
beleeue, that Christ did properly suffer in soule the

ibidem B. Medina. o Lodou. Vines lib. 3. de Anima.

P paines

P paines of hell, although not in regard of losse [*dami-*
ni,] but of feeling [*sensius*;] and that, not for euer,
 as ^q Reprobates finde, whose worne neuer *dyeth*;
 but only for some time; and this, not long, as ^r some
 faithfull men haue endured a tryall, but for a very
 moment, and as it were, at an instant, euen then, when
 he ^f griued, ^t when he feared, and when ^u hee found his
 soule beany vnto the death, as vpon these symptomes it
 was concluded by ^x the Fathers of the second Coun-
 cell of *Seuill*, amongst whom were these great men,
Isidore and *Fulgentius*, out of a place ^y of *Ambrose*,
 that the soule was subiect [*passionibus*] to suffer-
 ings, but the Godhead was free. For as *Hierome* ^z said,
 it is very plaine, that as his body being beaten and torne,
 did beare the signes of iniurie in the prints of strokes, and
 in the blemesse: so his soule verè doluisse truly griued,
 lest partly the truth, partly a lye, should bee beleecued in
 Christ. Secondly, they auerre, ^a that as the body of
 the Lord was once offered vpon the Crosse for originall
 sinne; so it is offered continually vpon the altar for our
 daily transgressions: whereas we are onely bound to
 belecue, that by one ^b Offering he hath perfected for
 euer them that are sanctified, then vpon the Crosse so
^c finishing the worke of our Redemption; as his bloud then
 shed, cleaseth ^d vs from all sinne, Originall and Actuell,
 without exception, as ^e *Eusebius* therefore calleth
 him, the atonement for the whole world, the sacrifice for
 all soules, the pure hoste for enery blot, and sinne; who (as
^f *Athanasius* saith) offered a faithfull sacrifice continu-
 ally induring, and not falling downe: For (as *Chrysostome*
 gathered vpon the word in the present tense vsed

p *Dawascen.*
 lib. 3. *Oribod. fid.*
 cap. 26. & *Aqui-*
nas 3. part. q. 46.
 art. 5. 6. 7. &
Caluin. Institut.
 lib. 2. cap. 16. §.
 10, &c.

q *Esay* 66. 24.
 r *M. Luther.*

Iohn Glouer,
 &c. apud. 10. *Fox*

f *Luke* 12. 49.
 t *Heb.* 5. 7.

u *Mat.* 26. 38.
 x *Concil. Hispal.*

2. can. 13.
 y *Ambros.* in
 23. *Luc.*

z *Hieronym.* in
Esay 53.

2. Of Christ
 offered.

a *Aquin. Opus-*
cul. de sacra. al-
taris cap. 1.

b *Heb.* 10. 14.

c *Iohn* 19. 29.

d 1. *Iohn* 1. 7.

e *Eus.* b. lib. 1.
Demonstr. Euan-
gel. cap. 10.

f *Athanas.* orat.

3. contr. *Arianos*

g *Chrysost.* hom.

17. in *Iob.*

h Iohn 1. 29.

i Aquinas in 1.
Ioh. 1. 7.3. Of Christ
not meriting
alone.k Biel in lib. 3.
sentent. dist. 19.
q. 1. conclus. 3. &
Nicholas de Or-
bellis in eundem
ibidem.

I Iohn 14. 6.

m Vid. Calvin.
lib. 3. Inst. cap. 15
§. 2. & D. Fulke
in 13. Heb. §. 15
& in Answer
to Greg. Martin
touching heret.
translat. cap. 9.
n Gal. 5. 17.

o Rom. 8. 35.

p Concil. Aran-
sicanum 2. can.
11. & 18 apud
Binnium Tom. 2.
Concil.

by ^h S. Iohn Baptist, Behold the Lambe of God, that taketh away the sinnes of the world,) when he suffered, he did not then onely take away our sinnes; but from thence hitherto he taketh them away: hee is not alwayes crucified: for he hath offered one sacrifice for our sinnes, but alwayes by that he now purgeth vs; from all sinne (saith ⁱ Aquinas himselfe) originall, actuall, mortall, veniall. Thirdly they ^k hold, that although the passion of Christ did merit saluation for all the sonnes of ADAM; yet the working of those that are to be saued, must helpe together with it as a merite of congruity, or of condignity, because, although it be the principall, yet it neuer was the whole cause, nor the sole cause meritorious of opening the Kingdome of Heauen; whereas we are not in any sort to acknowledge either any other way to heauen, but onely Christ, who is ^l the Way, the Truth, and the Life, or any meritorious worke of man to bee ioyned with Christs merit, seeing first ^m no Scripture at all, no not in any translation, euer made mention of the word [Merit:] secondly, no man can plead for any such perfection, as thereby to merit, being ⁿ troubled with his rebellious flesh: Thirdly, Christs merit is not so weake, as to bee supplied by the helpe of our merit; his merit being able to redeeme a thousand worlds, & so effectuall for vs, that thereby now ^o not any thing can be layd to our charge: so that against this blasphemie, besides these grounds of faith in Scripture, we may oppose the iudgement both of ancient Fathers, & of some moderat & learned Papiests, those both iointly agreeing in the second Coucel of Orenge against the Pelagians to these Canons, ^p that God loueth

vs such, as we shall bee by his gift, not such as wee are by our owne merit: and reward is due for good works, if they be done; but grace, which is not due, doth goe before, that they may bee done: and seuerally auouching the sole mercy of God in Iesus Christ against our merit: as S. Augustino thus; ¶ Christ Iesus is plainely, and the whole Physician of our wounds. And S. Ambrose thus; ¶ I will not boast, because I was profitable, nor for that any other was profitable vnto me; but because Christ Iesus is with the Father, an Advocate for mee; but because the bloud of Christ was shed for mee. And S. Bernard thus; ¶ *Meritum meum miseratio domini: My merit is Gods mercy.* These, euen by conuiction of conscience, either foolishly, in forgetting, or craftily, suppressing their owne tenent, but thus cleerely affirming, that ^h if merit bee applyed vnto vs, as in whom there must be some cause of our owne saluation, the word [merit,] as say the Diuines of *Colem*, is taken abusively, being in proper signification peculiar vnto Christ, because, as saith ⁱ AQUINAS, in whom there is a simple righteousness, in those the merit is proper, and in whom righteousness is but in proportion, there is merit onely but in some respect: Whereupon (as Adrian ^k de Toledo, afterward Pope Adrian the sixth, and Iodocus ^l Clichtonius said well,) Our merit is as a flasse of reede, and a menstruous cloth, deceiuing those who trust therein, and being continually polluted by some new sinnes: so that (as Sella ^m concludeth) Christ is our absolute Saviour, and deliuerer from all danger and euill; meriting for vs, (as Scotellus ⁿ well obserued) these fve seuerall things, 1. Remission of sinne: 2. Infusion of grace: 3. Freedome from

q August. tract. 3. in 100.

r Ambros. lib. 1. de Iacob, & vit. beat. cap. 6.

s Bernard. Serm. 61. in Cantic.

h Colonienfes in Enchirid. cap. de Penitent. fol. 93.

i Aquin. 1. 2. q. 114. art. 1. in corpore.

k Adrian. in lib. 4. sentent. apud Cassind. in Consultat. loco De bonis operibus.

l Clichton. lib. 3. Elucidat. Eccl. m Stella, Comment. in 2. Lu. 11 n Petrus de Aquila, alias, Scotellus in lib. 3. sentent. dist. 19.

from paines eternal & temporal: 4. The trampling under foote of Deuillish power: 5. The opening of the heauenly gate. Surely these men last alledged, and such other of their ranke, may vpon better reason say, then *Neflor* did in *Homer*:

o *Hom. Iliad. 10*

• *Λέωμαι; ἢ ἐτυμὸν ἴστω; κέλεται ὃ με θυμός*: that is, *Shall I lye? or shall I speake the truth? my conscience compelleth me to speake what I thinke.* For as the beames of the *Sunne* pearce thorow the thickest and darke-
 keft cloudes, so truth here breaketh thorow the deepest mists of errour, by the power of the spirit of truth; which compelleth these men like *P Caiaphas*, to tell that truth, which themselues deny. And yet they further seeke to ouerthrow the truth of this article by a fourth way, to wit, by a singular and strange interpretation of Christs descension into hell, both wringing themselues, and wronging vs: q wringing their owne noses, for a diuision of *Hell* into three roomes, *Limbus Patrum*, *Purgatorie*, and the lowest Pit or place of the damned; to straine out this blood of an hellish conclusion, *f* that *Christ descended onely in Limbum Patrum*, euen *Abrahams* bo-
 some, to bring forth the soules of the Patriarkes, and o-
 ther godly resiant there before his ascension into hea-
 uen, then opened to them, and not before; whereas first by their owne confession the Scriptures haue no such diuision of *Hell*, since not so much, as the words [*Limbus Patrum*] and (*Purgatorie*) are to be found in all the Bible: and therefore their conclusion must needs be both idle, and false; idle, by crossing, and contradicting it selfe in taking hell from *Abrahams*
 boosome;

p *Ioh. 11. 51.*

4. Of Christ his descending into Hell.

q *Prou. 30. 33.*
 x *Catechismus Trident. p. 69.*

f *Aquin. opuscul. in symbol. & p. 3. q. 52. art. 2.*
 & *5. Petrus à Soto in Method. confess. L. Vaux his Catechisme Canisius in Catechismo. Rhemist. in 2. Aet. §. 12. Feuarden. lib. 6. Caluini. Theomach. cap. 1. & Bellar. lib. 4. de Christ. cap. 11. 12. 13. &c.*
 t *Vid. Bell. l. 1. de Purgat. c. 15.*

bosome; when they might well know, both from *St. Augustine*,^u that the name of hell in Scripture is neuer used in the better part; and from their owne friend *Andradius*,^x that in the places of note where *היא* *adnc* or *Infernus* is mentioned, it is taken onely for Death and the Graue, which Christ did loose by his resurrection: false; by denying, first the euidence of the holy Ghost, who sheweth, that Heauen was open to some of the Patriarkes and Prophets, as *Y Enoch*,^z *Moses*, and *a Elias* before Christs ascension; secondly, the true efficacie of Christs sacrifice, who was ^b the *Lambe slaine from the beginning of the world, euen Iesus* ^c *Christ, yesterday, to day, and the same for euer*; thirdly, the true happinesse of those Ancient, and holy Fathers, whose Soules were then as they are now,^d in rest from their labours, since they died in the Lord; and were gathered to their Fathers into *Abrahams* bosome, a place of light, and not of darknesse; aboue, and not below; neere to Christ in glory, and not to hellish torments, if we may stand to the authority and warrant of ^e *Origen*, (or of him, who wrote those Commentaries vpon the booke of *Iob*) thus copiously paraphrasing *Iobs* patient speech [*naked shall I retorne thither againe*] *thither shall I goe, where is the disposing of tribulations, where is the rewarding of labours, where is Abrahams bosome, Isaac his propertie, Israel his familiaritie, where are the Soules of Saints, the chores of Angels, the voyces of Archangels, where is the illumination of the holy Ghost, the kingdome of Christ, the purest glorie, and the blessed sight of the eternall God.* Now their wronging of our Churches

is

u *Aug. Ep. 99.*
ad *Euodium*, &
lib. 12. de *Ge.*
ad *liter.*
x *Andrad. lib. 2.*
defens. *fidei*
Tridentine.

y *Gen. 5. 24.*
z *Heb. 11. 26.*
27.
a 2. *Reg. 2. 11*
b *Reuel. 13. 8.*
c *Heb. 13. 8.*

d *Reuel. 14. 13*

e *Orig. l. 1. Com.*
mentar. in Iob.

f *Feuard.lib.6.
Rheomach.cap.1
& D.Bishop* in
his answer to
M. Perkins Ad-
uertisement.
g *Harmonia
Confess. sect.6.
per omnes Eccle.
Reformat.*

h *Bellar.lib.4.
de Christo, cap.6.*

i *Caluin. Instit.
lib.2.ca.16.§.10
k Catechism.
Ecclesie Gene-
uens inter opus-
cula Caluini.*

l *Oleuian.in
Symbol.& De
substantia federis,
art. de descens.
in Palatin. &
Belgia in Cate-
chismus Vrsini,
& Basingii.*

is perspicuous to the world by their accustomed coynynge of a double lye; one, ^f that we expunge, or wipe this article out of the *Creede*; the other, that we corrupt it by an infinit varietie of false expositions; whereas against the former fallshood, we need no better witnesse then ^g our harmonie of Confessions, in all which this article is vniformely auouched, although if we should haue omitted it, we could not haue wanted a lawfull warrant therefore, out of good antiquities by ^h *Bellarmines* owne graunt; but (to make answer vnto their second forgerie,) we admit it into the summe of our faith, all agreeing in the matter (that *Christ descended into hell*,) howsoeuer there is amongst our learned men in priuate, such diuersitie of iudgement onely in deliuering the manner of Christs descension into hell, as may by distinction of time, wherein all those actions were fully complete, in my poore opinion be easily couched into one sound corps of necessary truth. For some, as ⁱ Master *Caluin*, and the ^k Church of *Geneua*, say, that then did our *Sauour* descend into hell, when he suffered in his Soule those hellish torments, that were due for our sinnes, expressing his humiliation vnder so great a burden by his griefe, by his heauinesse, and by his crying on the Crosse [*my God, my God, why hast thou forsaken me?*] Others, as ^l *Oleuian*, and the ^m Churches of *Germany*, holding against the reall bodily presence of Christs body in the Sacrament, say, that then did *Christ descend into hell*, when upon the dissolution of his soule from his body by death, he entred into the state or condition of the dead, which is
nothing

nothing else, but that the body lyeth in the graue, and the Soule is with God, separated from the bodie, as Christ was till the third day vnder the lowest degree of his humiliation. Lastly, the ancient Fathers followed by the best and most learned ⁿ Diuines of the Church of England, with whom the ^o Lutheranes also accord, hold, that then did Christ descend into hell, when his soule being separate from his bodie then buried, went really, and locally downe into hell, as a King into the prison, to declare his power in it, and therein to triumph ouer Satan, and all the gates of hell, which from thenceforth should not any way ^{*} preuaile against his Church. Opinions all true, though it may be, all of them cannot so fitly be applied to this article, as the onely proper meaning thereof. Wherefore with that most blessed and renowned seruant of Christ ^p Bucanus, we thus reconcile them all into one, by the true and necessarie distinction of times, wherein our Sauour first suffered in his soule those griefes, and paines, which were due to our soules, both in all his life time; but especially a little before, and at his death; in the state and condition of which death secondly he continued from the time that he gaue vp the ghost, vntill his resurrection, in which space of time thirdly his bodie was buried, and his soule now being separated from the body, returned vnto God that gaue it, so as that it first went into Paradise, where it was with the theefes soule, and after by the power of his Godhead really and locally descended into the place of the damned, (it may be about the time of the earthquake, which hapned a little before his resurrectiō,) there

n Vid. nostros,
vt D. Hill. B. Bil-
son, M. Sparke,
& D. Abbots in
his Answer to
D. Eishop a-
gainst M. Per-
kins Aduertis-
ment.

o L. Hutter in
explic. lib. de
Concord. art. 9.
& Eckardus in
Enchirid. Con-
trou. cap. 3. q. 30
31.

* Mat. 16. 18.
p Bucanus loco
25. Institut. q. 6.
& V. s. in Ca-
techism p. 2 q. 45
pag. 315.

q Aquin. Opus-
cul. in Symbolis;
Colonienses in
Instit. super huc
artic. & Ferus
in Mat. 27.

r Iudges 5.15.

f 1. Cor. 12.7.

t Ezech. 47.
1, 2, 3.

u Aug. Ep. 174.
ad Pascentium.

The fifth Article
vndermined.

1. By their
practice.

κ Synod. Mo-
guntina sub Se-
bastiano, c. 44 &
Mediolanensi 4.
An. Dom. 1573.
c de Peregrinat.
apud Bivium.
tom. 4. Concil.

there to make a defiance against *Satan* in his owne kingdome. For all these assertions are seuerally true by the assent of diuers^q learned Papists themselues: what reason then is there, why they may not be as orthodox, being ioyned together by way of reconcilment, to make peace amongst brethren, in whose diuisions, as in^r those of *Reuben*, there are great thoughts of heart? For holding fast the matter, we haue more freedome of faith concerning the manner; in the opening of which if there be any difference, it onely sheweth^t the abundance of Gods Spirit in the Seruants of God, who swim towards heauen, their last and euerlasting Hauens, through the waters of the Scriptures, that issue out of the Temple, by diuers channels, and seuerall depths. So that against these wrongs of our Aduersaries thus clearly wiped away from our faces by the euidence of truth it selfe, and their owne assent also, we conclude with those words of *S. Augustine*,^u *If men sometimes were not one according to diuersities of their wills and pleasures, and according to the unlikenesse of their opinions and manners, yet shall they be one when they come to that end, that God may be all in all.*

Now to proceed from this fourth Article, whereon wee haue insisted the longer, that wee might the more fully discover the very bottome of the filthy sinke of Popery: the fifth, concerning Christs Resurrection on the third day, is secretly vndermined, first, by that Popish practice of going in Pilgrimage to visite the Sepulchre of *Christ* at *Hierusalem*, both authorized by their^x Councils, and confirmed

by

by those Letters testimoniall, which the y Prior of the Couent, now being at *Hierusalem*, giues to the superstitious Pilgrimes, & our *English* Phātasticks, who vpon money let out to receiue some fue for one, vnder take that idle Iourney: for if we belecue it, what need wee see it? *z Wee walke by faith, and not by sight.* *Gregorie Nyssen* a faith of this abuse, that since *local motion* doth not bring God neerer to vs, to whom hee will come, where soeuer we be; we must labour to trauaile from the body to the Lord, and not from *Cappadocia* (or from any other Countrey else) vnto *Palestina*, which is not to be called aboute others, b an *Holy Land*, being c subie. & yet to the curse for the death of *Christ*, as they wilhed His blood vpon themselves, and their children. Secondly, by that most strange assertion, that d *Christ* should rise, clauso Monumento; *The Sepulchre being shut*; whereas the e *Angell* came downe to roll away the stone, not, (as some f of them say) after his Resurrection, onely that the woman might see it; but before his rising, as *Leo*, g their owne man, auoucheth plainly, since (let h them presume neuer so much vpon Gods omnipotencie, heere working miraculously) i there was not, neither could be penetratio dimensionū, a piercing of dimension, if it was a true Body, (as our k *Sauieur* proued it by shewing his Flesh, and Bone,) that arose againe; because, as l *S. Augustine* saith, *Take away from bodies space of place, and then they shall be nowhere; and because they are no where, they shall not be at all.* So that for the sixth Article, concerning *Christ* his *Ascension* into *Heauen*, and his sitting at the right hand of God, we cannot but find it ouerthrowne vtterly by that tri-
quitie

y *Vti vidi datus cuidam Eduardo Long Geneco, Anno Dom. 1609.*

z 2. *Cer. 5. 7.*

a *Gregor. Nyssen. in Epist. ad Cappadoc. Græcolat. apud Catalog. testium verit. tom. 1. li. 4. p. 163*

b *Innocent. 3. apud Platinam.*

c *Mat. 27. 25.*

z. By their Doctrine.

d *Iodic. Coccius tom. 1. Catholic. lib. 2. art. 5.*

e *Mat. 28. 3.*

f *Maldonatus in Matth. 28.*

g *Leo 1. Ep. 83.*

cap. 6. & *Hilar. in Matt. can. 33.*

h *Bellar. lib. 3. de Eucharist.*

cap. 3. 4. 5. & c.

i *Vid. Sadeclem tract. de sacramentali*

manduc. cap. 3.

k *Luke 24. 39.*

l *August. Epist. 57. ad Dardan.*

The sixth Article ouerthrowne.

m A³.3.21.

n Augst.Ep.
57.ad Davdan.
G^l Gloss.ordina.
in Matb.28.
o Marke 16.6.

p Fulgent.lib.2.
ad Thrasymund.

The seuenth
Article impea-
ched.

r. By making
Saints Iudges
r Rhemists in
1. Cor. 6.2.
s Ambros. G^l
Theodorit in
1. Cor. 6.2.
t Mat. 12.41.
u Mat. 25.34.
x Iohn 5.22.
1. By think-
ing the East to
be the place of
Iudgement.
y Bellar.lib.3.
de Eccle.triump.
cap.3. rat.4.

quitie of the Manhood of Christ, which most necessari-
ly followeth vpon the Popish tenent of the bo-
dily reall presence of Christ in the *Eucharist*. For if
his Flesh be here or there, (as it must be of necessity
in many places at once, when the Sacrament is in di-
uers places ministred at one and the selfe-same time)
then ^m how can hee be contained in the heauen, till
the restoring of all things, as Peter said? *As he is God,*
he is euery where; but, *as he is man, he is onely in heauen*:
so ⁿ the Fathers distinguish: and vpon it we argue, as
the Angell did, *he is risen, he is not here: he is ascended*:
therefore he is not heere vpon earth according to his
Manhood; as said P FVLGENTIVS, *One and the selfe-*
same Christ, according to his humane nature, was absent
from heauen, when he was vpon the earth; and leauing the
earth, when hee went vp into heauen. Now for the se-
uenth, concerning the Comming of CHRIST VNTO
Iudgement, howsoeuer hee pretendeth a beliefe in
the thing, yet hee warranteth his Minions to set out
many crosse points, and close blowes, against the
true manner of the same: As first, that *the Saints*
shall iudge, and giue sentence with God at the latter Day:
whereas the truth is, that although the *Saints* shall
iudge the World ^s by way of witnesse-bearing against
the world; as ^t the *Niniuites* against the *Iewes*: Yet the
giuing of sentence, ^u noted by Christ himselve, be-
longeth ^x to Christ onely, as to the onely chiefe Iu-
stice of this great Court of generall Affise, since the
Father hath committed all Iudgement to the Sonne. Se-
condly, that the place of this Iudgement is ^y the *East*
part of the world, whereas the Kingdome of God
^z commeth

^z commeth not by obseruation of either place or time; but as Christ shall come suddenly, like *Lightening shining from the East to the West*, or as ^a a *Thiefe in the night*; so shall hee come from Heauen to no certaine set place here vpon Earth; because hee is God, who must appeare euery-where, as Iudge of the World in the sight and view of all men; as witnesseth besides these Scriptures, both ^b *Origen*, and ^c *Augustine*: thirdly, that Christ shall come with ^d the *signe of the Crosse* carried before him by *Angels*, whereas neither Scripture at all, nor Father before *Constantines* time, did euer so interpret the signe ^e of the Sonne of *Man*, but onely tooke it, by comparing Saint *Matthew* with the ^f other *Euangelists*, for the most conspicuous & appearing of *CHRIST*, made knowne to the World by many great signes there, by our Sauour himselfe related: fourthly, that the time of Christs Comming to Iudgement shall be but ^h *fortie fise dayes* after the death and destruction of *Antichrist*, whereas wee haue sufficiently declared before, that no man knoweth that time. A Fable then it is, which cannot bee grounded vpon *Daniels* numbers giuen of *Antiochus* only, and no way proper to *Antichrist*, whose Kingdome by ⁱ Saint *Pauls* words, must last till the very Comming of Christ, as before we haue prooued. And therefore I cannot but account these *Papists* no better then the wicked, who ^k *put off farre from them the euill day*, which shall yet come sooner then they imagine, seeing *Antichrist* is reuealed, and his Kingdome in part by the Word of God diminished, yea and all the signes of Christs

z Luk. 17. 30.
24.

a 1. Thef. 5. 2.

b *Origen* tract.
35. in *Matth.*
c *August.* in
Psal 74.

3. By a wrong
signe of his
comming.

d *Bellar.* lib. 2.
de *Eccles.* tri-
umph. cap. 18.
in quem *Vid.* *Iu-
nij Animaduers.*
ibidem.

e *Mat.* 24. 30.
f *Mark.* 13. 26.
Luke 21. 27.

g *Origen.* tract.
30 in *Matth.* &
*Autor oper im-
perfecti* in *Mat.*
hom. 49.

4. By setting
downe the
time of his
comming.

h *Bellar.* lib 3.
de *Pontif.* ca. 17.
& *Hemiq.* lib. 4.
Moral. theolog.
cap. 2. §. 10.
i 1. Thef. 2. 7.
k *Amos* 6. 4.

1 Math. 25. 5.

m Math. 24. 45

n *Augustin* in 37.
Psal. Conc. 1.The eight Ar-
ticle resisted.o. *Aquin. Opusc.*
*contra Error.**Gracorum. cap.*32. & *Bellar. lib.*2. *de Chron. cap.*

20. 21. & c.

p. *Ruad. Tap-**per. tom. 2. Or.**theolog. orat. 3.*q. *Iohn 3. 8.*r. *Staplet. l. 9. de**Iust. fic. c. 1. Bell.**l. 3. de Iust. c. 4. 5*& c. & *Feuard.**l. 7. theomach.**Caluimistic. c. 19.*f. *1. Ioh. 5. 6.*t. *Ro. 8. 16. 17.*u. *Ephes. 1. 13.*

Comming almost so tully complete, as that we haue all of vs more neede to dresse ¹our Lampes against his arriuall, then any way imagine with the idle seruant, ^m *that our Master doth deferre his Comming. Let vs haue our hearts prepared by holy liuing, and wee shall not feare; but lowe that Day to come, which increaseth paine on Infidels, but endeth them vnto faithfull men,* saith the blessed Saint ⁿ *Augustine.* But let vs passe from the second vnto the third person in Trinitie, of whom the eight Article of our Faith is deliuered [*I beleue in the Holy Ghost:*] albeit ^o they will hold with vs against the Greekes the proceeding of the Holy Ghost from the Sonne as well as from the Father: yet they lewdly resist the Holy Ghost in these two points, as first in appropriating ^p him onely to the See of *Rome*, when the ^q wind bloweth *where it listeth:* secondly in denying the assurance of the Spirit by ^r their doctrine of doubting, and vncertainetie of perseuerance; when the Witnesse ^s of this Spirit is Truth, bearing witnesse ^t *unto our spirits, that we are the Sonnes of God;* and the seale thereof most certaine, ^u *untill the Redemption of the purchased Possession.* It is a plaine token, that they feelee no comfort by the Spirit, when they fight so much against the true working thereof, by denying those Truthes, which the Spirit doth testifie in the Word, and deluding those Workes, which the Holy Ghost effecteth in the conscience, for comfort, by strengthening the assurance of life eternall. But why doe I vrge Grace to those who either refuse it, or receiue it in vaine, their hearts, and consciences being hardened

and

and feared? They doe not onely grieue the Spirit, but abuse the Bride, that is, the holy Catholike Church, and the Communion of Saints (the subiect of the ninth Article,) first, by accounting both ^a Heretikes and Reprobates to bee members thereof, when my Text saith plainly, *They were not of vs,* and our Sauour himselfe saith: *If a man abide not in me, he is cast forth as a branch, and withered, and men gather them, and cast them into the fire, and they are burned:* For as *Saints are the members of Christ: so are the wicked the members of the Deuill,* saith ^a Ambrose: secondly, by ^b making the Catholike Church to bee visible onely, when *Dauid* saith, that ^c *the Kings Daughter is all glorious within, and our Saviour, that the Kingdome of God is within you.* For because one part of this Catholike Congregation is Triumphant now in the Heauen of the Blessed, seclused from our eyes, and the other part scattered into a warfare here vpon Earth, some secretly, amongst *Jewes, Turkes* and Heathen, others openly, in a visible particular Church, wherein yet the best part are the fewest, and knowne to God onely; therefore the good men ^d of that Deuillishly-deuised *Interim*, or hotch-porch religion penned, and published by the sole Commandement of *Charles the fifth*, ingeniously confesse, *that the Church, as it consisteth of those members, which liue according to Charitie, is onely belonging vnto the Saints, and in that respect spirituall and inuisible:* thirdly, in holding that a particular visible Church (such as ^e they call the Church of *Rome*) can neither erre in faith, nor faile in state; when yet experience sheweth,

The ninth Article infringed

1. By false members of the Church.

x Bell. lib. 3. de Eccles. Militante, cap. 4.

y 1. John 2. 19.

z Iohn 15. 6.

a Am. ix Psal. 37

2. By holding the Church to bee onely visible.

b Bell. lib. 3. de Eccles. Milit. c. 11

c Psal. 45. 16.

* Luke 17. 34.

d Interrelig. Ca-sarians, c. 9. apud L. Osiand, in Epistome bift. Eccles. Centur. 16. tom. 1. lib. 2. cap. 68.

3. In affirming that the Church cannot erre.
e Bell. ubi supra.

f Eſay 1.20.21

g Vid. Brierw.
Enquiries, and
Knolls his Tur-
kiſh Hiſtorie.
h Apud Gow-
latium in Cata-
log. 1eſt. Verit. 1.

i Mat. 13.38.

k Reuel. 2.4.

l Sadeel lib. de
legitima Mini-
ſtrorum vocatio-
ne, & D. Whit-
aker. de Eccleſ.
q 3. cap. 3. arg.
ultimo.

m Ambroſ lib. 4
Hexan. cap. 7. &
Auguſt. Ep. 60.
ad Hieſych.

what the Prophet^f ſaid of *Ieruſalem* and the Church of the *Iewes* [*the holy Citie is become an Harlot: it was full of iudgement, righteousneſſe lodged in it, but now Murderers: thy ſiluer is become drotte; thy wine mixt with water,*] to bee fulfilled, not onely in moſt of the Greeke Churches, & both corrupted with the Hereſies of *Neflorius* and *Eutyches*, and now ſubuerted vterly almoſt by the furie of the *Turkes*; but alſo in the Church of *Rome*, it ſelfe by the iudgement^h of *Petrarch*, who alluding to the Prouerbe [*in Samnio nihil Samnij*] ſaid, *Et Româ Roma nil reperi mediâ: I found nothing of Rome in Rome*: For theⁱ Deuill is alwaies ready to ſow his Tares of Hereſie, and Iniquitie; and the Church, through the allurements of the fleſh and the World, very apt to retaine them: whereupon **G O D** in iudgement many times remooues the^k Candleſticke out of his place; that as the Moone which receiueth her Light from the Sunne, ſometimes ſhineth cleerely, when the Sunne-beames are not hindred, and ſometimes is eclipsed and darkened in the ſhadow of the Earth interpoſed betweene the two bright bodies of the Sunne and Moone (it is a ſimilitude vſed by good^l learned men borrowing it of^m ſome Ancient Fathers:) ſo the Church, which receiueth all her light of Truth from the Sunne of Righteousneſſe *Ieſus Chriſt*, ſometimes flouriſbeth in the bright Profeſſion of the Truth, not hindered, or croſſed by the Cloudes of Errour; and ſometimes lyeth deſolate vnder the darke ſhadow of Hereticall Opinions, interpoſed by the Deuill, betweene Chriſt and his Chosen Congre-

gregation visible; which when it once came vnto Christian Princes, became greater in *Power and Riches* (saith ⁿ *Hierome*) but *lesse in Vertue*: fourthly, by assigning such notes, and markes to the Church, as marre her, but marke her not; some being false markes, as the ° power of Miracles (for *P Signes are done for Vnbeleeuers, & many times by such*) some true, but not fitly agreeing to the particular, but to the generall onely, as *Antiquitie, and Vniuersalitie* (for this is the right Catholicisme ^r of the whole Church from the beginning of the World;) lastly, others being both true, and fit to a particular visible Congregation, but not well vnderstood, as Succession, which ^f they take to bee personall, whereas it is the succession of Doctrine, that ^t prooueth a Church to be Apostolicall. But what need I so strictly examine their markes? They ^u make indeed so many, that a reasonable man may well thinke, that they haue not one true marke amongst them; some reckoning foure, as *Costerius*; some sixe, as *Sanders*; some twelue, as *Cunerus*; some fiftene, as *Bellarmino*; and some full twentie, as *Socolovius*, whereas if this bee a true rule, which all the * best Diuines allow for a maxime in *Theologie*, [*that nothing marketh out a Church, but that which maketh vp a Church.*] the Church shall haue but one onely proper, and essentiall marke, to wit, the Word of God, effectually preached; vnto which if we adde the true administration of the two Sacraments, *Baptisme*, and the *Eucharist*, as Seales to an Indenture, we haue the full marke of a particular visible Con-

n Hieronym. in
vita Malch.

4. By wrong
marking the
Church with
vnproper
Notes.

o Bellar. lib. 4.
de Eccles. mil.
cap. 14.

p Tharastius in
Concil. Nic. 2.

Actione 4. ex 1.
Cor. 14. 12.

q Math. 7. 21.
& Autor oper.

Imperf. hom. 19.

r Ex regula
kata pravos
apud Aristot. lib.

1. Poster. cap. 4.

s Bellar. lib. 4.
de Eccles. mil.

cap. 8.

t Tertullian. lib.
de prescript. ad-

uers. her. cap. 21.

u Vid. D. N. bi-

taker. q. 5. de Ec-

cles. cap. 1. & B.

Reck. rm. system.

theolog. lib. 3.
cap. 6.

x Hieronym. in
Pla. 13. & Au-

gust. lib. 11. de
Ciuit. Dei cap. 1.
& Albert. Mag-

nus Comment. in
Luc. 13.

y Apud T. M.
celeber. Doctar.
p. 1. Apol'g. lib. 3.
cap. 28. 29. & c.
z Interrelig.
Cesarian. cap. 11

The tenth Article denied.

a Bellar. lib. 1.
de Amis. grat.
& lib. Arbitr.
cap. 1. & 2.
b Idem. lib. 1. de
Purgator. cap. 11.
rat 2.

c Rom. 6. 23.
d Ephes. 1. 7.
Hebr. 9. 12.
1. Iohn 1. 7.
e Plal. 49. 7.
Ephes. 1. 8.
f Eccles. 9. 4.
Reuel. 14. 13.
g Luke 17. 10.

The eleventh Article denied
h concil. constant. sess. 11. art.
penultimo. &
sess. 12. tom. 3.
Concil. apud
Binnium.

i Canus lib. 6.
loc. Comm. cap.
8. ad 11. arg.
k Bellar. lib. 4.
de Pontifice
Rom. cap. 5.

gregation of Christ, if besides diuers Ancients, wee stand to the iudgement of y^e learned Papists, who conuicted in conscience, subscribe to this truth deliuered in the² *Interim*, that *the signes of a true Church are sound doctrine, and the right vse of the Sacraments.* I am weary of wading thorow these puddles of pollution, wherewith Pope and Papists doe pester the Church of Christ; and therefore I will not speake of their denying the absolute and free remission of sinnes mentioned in the tenth article by their^a distinction of sinne into veniall and mortall, and their tenent grounded thereupon,^b that the punishment eternall of both is fully remitted in Christ, but the temporall punishment for the veniall sinne is to be satisfied for by our selues, either here, or in Purgatorie; whereas Scripture telleth vs that *the wages of sinne is death, and^d that there is no remission of sinne, but by Christ,* in his blood, and that *no man of vs can redeeme his owne soule, and that^e after this life, there is no place either for repentance, or remission, and that^g when we haue done all that we can doe, we are but unprofitable seruants*: neither will I trouble you with recounting the *Atheisme of Iohn the 23.* condemned and deposed by the Councell of *Constance*,^h for denying the immortalitie of the soule, and the resurrection of the dead, specified in the eleventh article, because peraduentureⁱ they will say, that it *was not è cathedra*, although^k he then was Pope certaine, not vncertaine: for else he needed not to haue been so solemnely depriued, and another ordayned to be his true successor.

Lastly,

Lastly, I wil not now touch at large that most presumptuous and sawcie doctrine deliuered in their¹ Schooles, without all text of Scripture, or witnesse of ancient Fathers, *de aureolis*, that is, of a further crowne and reward then perfect and essentiall happinesse, such as they assigne to *Virgins, Martyrs, and the more learned*. For although^m we deny not the degrees of glory there proportioned by God according to the severall measures of grace, asⁿ Gregory well obserued *God to giue rewards in heauen*, not *per*, but *secundum*, according to our workes done here upon earth: Yet can not we here know, eyther to whom in particular the greatest degree of glory shall be giuen there, or whether this litle crowne, which they will haue to be added to the great one, differ from essentiall happinesse, since^o *eye hath not seene, nor eare heard, neither haue entred into the heart of man the things which God hath prepared for them that loue him*. Where P S. Paul professeth ignorance, I will not search to know, since secrets^q are Gods, who concealeth the measure of future glory, to further our endeouours vnto the highest degree thereof by faith, hope, and loue. Many are their errors, and mightie their bad opinions conceiued against the right vnderstanding of the Sacraments, and the Lords Prayer, & all the grounds of the Catechisme, which because other^r godly and learned men haue fully discovered, I will not relate, hauing (I hope) layd open so plainly to the view of the world the Popes deniall of the Christian faith, that no man can otherwise iudge of him, then of an^f Heretike, iustly

The twelfth Article misunderstood.

1 Aquinat ap. pendix. q. 36. art. 1. & 4.

m Danens Isa. gog. Christi. p. 4. lib. 5. cap. 8. & Bucanus loc. 36. quest. 14.

n Gregor. in Psal. 7 penitent. §. 142.

o 1. Cor. 2. 9.

p 2. Cor. 12. 3.
q Deut. 29. 29.

r Fr. Gomarus in resp. ad F. Co. ster. p. 1. & M. Perkins Aduersifement, & M. D. Abbots in Bishopps, & G. Powel f Tit. 3. 10.

t Grat. can. 24
q. 3. can. 28.
u August. lib. de
uitiitate cre-
dendi, cap. 1.

Of the Popes
Iniquitie a-
gainst the ten
Commande-
ments.

Against the
first Comman-
dement.

x Stella, Baleus,
Valera in vita
Leonis 10.

y Benno Cardi-
nalis de vit. &
gestis Hildebran.
apud Sowlat.
in Catalo. test.
Veritat. tom. 2.
lib. 13. pag. 383.

z Platina in
Syluestro 2.
a Hieronym.
Marius in Euse-
bio, & C. Valera
in Alexand. 6.
b Mat. 16. 18.

to be cast off, after so many admonitions; seeing that as the ^tCanon law out of S. ^uAugustine defineth an Heretike, so the Pope and Papiits haue proued themselves to be: *An Heretique is he, who for tempo-
rall profit, and especially for glory and principalitie, either
forgeth first, or followeth after false and new opinions:
and he who beleeueth such men, is a man illuded by a cer-
taine imagination of truth and godlinesse.* Yet is he not so hereticall, as most villanously wicked, and wic-
kedly repugnant to all Gods Commaundements, deliuered in the *Decalogue*, as shall be demonstrated by many notorious, and crying sinnes of seuerall Popes, whereof some one way, and some another way, haue (to make vp the monstrous body of sin-
full *Antichrist*,) broken Gods Commaundements in word, or in deede, by doctrine, or by life. For now to make instance in euery particular, against the first Commaundement, as *Antichrist was an Atheist, and a coniu-
rer*; so finde we in good histories, that such were diuers Popes, Atheists, as he, euen ^x*Leo
decimus*, who said to Cardinall *Petrus Bemus*, the great Scholler of his time, citing a place out of the Gospell; *What profit this fable of Christ hath brought to vs, and our company, all the world knoweth: Coniu-
rers*, as ^y*Gregory* the seuenth commonly called *Hil-
debrand*, following the steps of eighteene together of his sweete predeceffors, euen to *Syluester* the se-
cond, who ^zgaue himselfe to the Deuill, that hee might attaine to the greatest honours, like as ^a*A-
lexander* the sixth did, that hee might bee Pope. I maruaile how these Beasts, ouer whom the ^hgates
of

2. By Superstition.

l *Ex correctione Pij Quinti.*
 m *Editum sub Leone 10.*
 n *Bellar. lib. 2.*
 o *3. de Eccles. triumph.*
 o *Suarez tom. 1 de Relig. lib. 3.*
 o *c.*
 p *Vasquez, li. 4. de Adorat.*
 q *Feuard. lib. 6 theomach. Cal.*
 r *Tomitres Antiquit. Liturgicarum editi in 8 Duaci, 1605.*
 s *Reuel. 18. 3.*
 t *August. Epist. 118. ad Iannar.*
 u *Hieronym. in Math. 23.*
 x *Petrus de Aliaco lib. de Reformat. Eccles. cap. de ref. Prælatorum.*
 y *Iere. 13. 23. Against the third Commandement.*

not all their wickednesse against this Law, which they wilfully transgresse by vile superstitions, in burdening the Church with an infinite number of idle Ceremonies, false Reliques, idolatrous Temples, polluted Altars, garish Vestures, strange Gestures, idle Pilgrimages, May-game-like Processions, subtil Suffrages, deuillish Dirges, and an huge masse of such like beggerly and impotent Rudiments of the World, mentioned in their ¹ Missall, *Breviary*, and ^m *Romish Ceremoniall*, but maintained by ⁿ *Bellarmino*, ^o *Suarez*, ^p *Vasques*, ^q *Feuardentius*, and the ^r *Dowists*, Marchants made ^t *rich by the filthynesse of the Whore*, that if ^t *Augustine* in his time had cause to complaine against the abundance of Ceremonies, crept into the Church, to the hinderance of more necessary exercises of true Religion; such as are the hearing of Gods Word truely preached, and the duely and dailly receiuing of the blessed Sacraments, rightly administered, we haue now farre more iust occasion to cry out with the good olde Father *Hierome*, against this trifling in the vse of Religion, that, ^u *contrary to Gods Commandement*, we deuoure, and neglect matters of great moment, and shew our opinion of Religion, and diligence in small things that bring gaine; yea, and to wish with the Cardinall of *Cameracum*, that ^x *in Gods seruice not so much burdensome prolixitie, as deuout and sound breuitie might be obserued*. Well, yet the ^y *Black-a-Moore* cannot change his skinne, nor the Leopard his spots: This Triple-mitered *Cerberus* will not bee reformed; but as *Antichrist* against the third Commandement was found to bee full of blasphemies: so,

so, to our great astonishment, hath the Christian World heard the Pope of Rome open his mouth against God by tattling & titling: by tattling in Table-talke things horrible, and hideous; as did ^z *Iulius* the third, that greasie, gowtie, and porke-noddle Pope, who louing Porke exceedingly, although his Physician forbad it vnto him, because of his disease; when one day hee missed it from his Table, and vpon his demand thereof, his faithfull Seruants told him the Physicians minde, in a great rage said, *I will haue my Porke in despite of God.* Yea, another time the same Monster, being in a fury for a cold Peacocke, not serued vp, when a Cardinall desired his Holinesse not to bee angry for so small a matter, sayd, *If God for an Apple cast our first Parents out of Paradise, why should not I, his Vicar, be angry for my Peacocke, a thing of farre more worth then an Apple?* By titling, first, in his Lawes, when hee taketh himselfe, as did ^a *Herod Antipas*, the name of God, as wee read in their Canon law, ^b *that the Pope can neyther bee bound, nor loosd by the secular power, seeing that he was called God, by the godly Prince CONSTANTINE; & it is manifest that God cannot be iudged of by men.* Secondly, in his Libels, as in these Verses, set out in a Pageant of Triumph for *Iulius tertius*:

c *Oraculo vocis mundi moderari habenas,
Et merito in terris crederis esse Deus.*

Thirdly, in his Glosses ^d vpon the Canon Law, where the Pope is said to haue power of Dispensation, *contra ius naturale, & contra Apostolum*, against the Law
of

*z Baleus, &
Valera in Iul. 3.*

a *Act. 12. 20.*

b *Gratian. 96.
dist. can. 7.*

c *In monumens
to quodam Bononia.*

d *Gloss. in can.
2. q. 6. caus. 15.*

e Innocent. 3.
lib. 1. de mysterijs
Missæ, cap. 5.

f Lib. 1. Cere-
moniar. Rom. Ec-
clesiæ. 7. cap.
De Ense dando
in Vigil. Natiui.

g Mat. 28. 18.

h Psal. 72. 8.

i Iob. Molanus
tr. 2. theolog.
practice, cap. 5.
conclus. 3.

k Azor. tom. 1.
Instit. Moral. lib.
9. cap. 28. q. 3.
Against the
fourth Com-
mandement.

l. By doctrine

l Aquin. 2. 2. q.

121. art. 3. ad 4.

& Dominic. a

Soto lib. 2. de In-

stit. & iure, q. 4.

art. 4. & Sua-

rez tom 1. de

Relig. lib. 2. cap.

4. & Rhemists

in 15. Mat. 5. 3.

m Bellar. lib. 3.

de Ecclesi. tri-

umph. cap. 11. &

Azorius tom. 2.

Instit. lib. 1. ca. 2.

of Nature, and against the *Apostle*: Fourthly, in the vse of his owne proper person; as e where the *Cardinall Deacons* are said to carrie the Pope on their shoulders, as the *Leuits* vsed to carrie in the Wildernesse the Arke of the Couenant; and f where the Pope in blessing the Sword vpon Christmasse Eue, doth shew, that the Sword doth signifie the *chiefest Temporall Authoritie to be giuen by Christ to the Pope his Vicar on Earth*, according to that, g *All power is giuen to mee in Hesuen, and in Earth*; and in another place, h *he shall rule from Sea to Sea; and from the Floud vnto the Worlds end.*

How this abuse of Scripture can bee excused, I craue to know of their curious *Casuits*, especially of *Molanus* i the Popes maine Friend, thus determining of *Sacriledge*; *dishonour is offered vnto God, whensoever an holy thing is handled vniuerſally, as for Example, when ho'y Scripture is abused to tests: and of old Azorius, k who defineth this to be one kind of Blasphemie, when in speaking thou giuest to a thing created, what is proper to God.* For I cannot see how they can shift off the Pope from being a sacrilegious person, and a Blasphemer in the foresaid bad practices accustomedly vsed. Yet hee proceedeth further in the breach of dutie towards God, by *prophaning* the holy *Sabbath*, the Day of our great Dutie against the fourth Commandement, both by doctrine, and life; by doctrine when hee warranteth his l Schoolemen to teach, *that the Lords Day is not the lawfull Sabbath by the Law of God, but onely by Tradition*, whereaseuen by the confession of some of m his best Learned,

the

the Lords Day is in Scripture both commended to be the *n*. Day which God hath made; that is, separated from other dayes by many of his actions, especially, ° of his Resurrection, and P sending of the Holy Ghost, and therefore commanded to bee the Day of Gods Service, wherein we *may be glad and reioyce*: by life; when they vsually on that Day, either allow openly, or winke at idle sports of Playes, May-games, and youthfull Reuels, as appeareth by the Relikes of this Rudenesse yet standing in some Parishes of *England*, where, since the Reformation there hath not bene resident a Preaching Minister, and as it is recorded of *Alexander* the sixth, that vpon all Festiuall Dayes without difference, hee vsed to haue acted before him *Plautus* his Comedies, and other Interludes, and many times hee was wont to retyre himselfe to the toppe of Mount *Hadrian*, thence to behold the Courtezans minsing and ietting by him, as they went into the Fields. Is this your Deuotion, holy Popes, on the LORDS Day, which should be kept so gloriously holy, that you should not doe your owne pleasures? Surely, no maruell, if your people now rush into all prophanesse, since you their Shepheards cause them to erre from Mountaine to Hill, and so to forget their resting place.

But I hope that howsoeuer you neglect your dutie towards God; yet for shame you will haue some respect of your Neighbours, who esteeme so well of your high stile of holinesse. Surely, no such matter: he that feareth not God, doth not regard man: and there-

n Psal. 118.24.

o Mat. 28.1.

P Act. 2.1.

2. By life and practice.

q Raphael Vo-
lateran, lib. 22.
Anthropolog. ca.
de Alex. 6.

r Eley, 58.12.

s Iere. 8.6.

t Iere. 50.6.

Against the
Arie Comman-
dement.

r. By proud
practices.
u *Vid. Plat. in
horum omnium
vitiis.*

x *Volaterran. l.
22. Antropolog.
in Alex. 3.*
y *Idem ibidem.*
z *Roger. Hone-
denus pag. 2. An-
nal. sub. Ricb. 1.*

2. By seditious
doctrines.

a *Decret. Greg.
8. 1. tit. 33. ca. 6.*
b *Extravag.
Commun. lib. 1.
tit. 8. cap. 1.*
c *Hoflienſis in
Can. Quod super
his, &c. Syluester
Angelus, & Sū-
miſſe alij in
verb. Paſa.*
d *Tho. Bozius l.
4. de Regno Ita-
lia, cap. 5. & 6.*
e *Bell. lib. 5. de
Pont. Rō c. 5. &c.*
f *Iudg. 15. 4.*

therefore against the fifth Commandement, as *Antichrist* was to lift vp himſelfe aboue Kings and Princes: ſo the Pope exalteth himſelfe aboue all Chriſtendome, Firſt, by practice of Pride againſt the *Emperour*, as ^u *Gregory the Third* excommunicated *LEO I CONOMACHVS*; *ZACHARIE the Firſt* depoſed the lawfull King, to ſet vp *Pipin* to be the king of *Fraunce*. *LEO the Third* created for *Emperour CHARLES the Great*: *GREGORIE* the ſeuenth firſt attempted to depoſe the lawfull *Emperour HENRY* the fourth: *ALEXANDER* ^x *the third* trade vpon the necke of the *Emperour FREDERICK BARBAROSSA*, as *ADRIAN the 4th* had made him hold his ſtirrop, yea and ^z *CÆLESTINE* the third was not aſhamed to put the Crowne vpon the heads of *HENRY* the ſixth, and of the *Empreſſe*, with his feet, puſhing it off againe with his foot, and ſaying, *I haue power to make and vnmake Emperours at my pleaſure*: ſecondly, by poſitions of doctrine, wherein the Pope teacheth, that ^a there is as great difference betweene Popes, and Kings, as is betweene the Sunne and Moone; and that ^b the materiall ſword is ſubiect to the ſpirituall, this being put into the hands of Priests, that of Kings and Princes, and both of them in the power of the Church; Whereupon beſides the ſpiritual power of binding and looſing: there is aſcribed vnto the Pope a temporall power of ſetting vp, or depoſing Kings either directly as the ^c *Canonists*, & the Popes paraliſe ^d *Tho. Bozius* ſay; or indirectly by force of the ſpiritual ſword, as the ſubrill and wicked ^e *Iesuits* haue craftily imagined; both theſe in truth like ^f *Samſons* foxes,

foxes, tied together by the tailes, to carrie the fire-brands of furious rebellion against Kings, and Princes, into the midst of Christendome, & auouching these positions against all Scripture, which requireth ^h every soule to be subiect to the higher power, euen the soule (saith ⁱ Chrysostome) of Apostle, Prophet, Prelate, and all, as therefore many Popes (look ^k into the Epistles of Leo, Gregorie, Agatho, & others) haue willingly acknowledged the Emperor for their Liege Lord. But those were men of a moderate spirit, and Antichrist was then but in the hatching. For afterward that which was crushed, ^l brake out into a Viper, or Serpent, which did not onely sting great Kings, but poysoned all poore people. For as against the sixth Comandement, Antichrist was to be a Murderer; so is the Pope proued to bee, by his practices, both accomplished in sundry Princes: as, in ^m HENRY the fourth Emperour, ⁿ FREDERICK BARBAROSSA, ^o King JOHN of England, the two HENRIES of France, all slaine by the Popes and Papiests procurement, or happily preuented by God, eyther disclosing them intended, as against ^q blessed Queene ELIZABETH, by PARRY and other Villaines, iustly executed for Traitors: or turning them backe into his owne bowels, as to ALEXANDER ^r the sixth, who thinking to haue poysoned his Friend, a Cardinall, was, by the mistaking of his Seruant, mistaking the bottle full of Poyson, dispatched himselfe.

^s *Turdus malum sibi cacat*: The Pope here provided a rod for his owne taile: as ^t *who so diggerth a pit, shall fall therein*; and hee that rolleth a stone, it shall retorne vpon him.

g Vid. G. Barclaium lib. de Potestate Papa.
h Rom. 13. 1.
i Chrysost. in Epist. ad Rom. hom. 23.
k Tom. 1. & 2. Concil. apud Binnium.

l Esay 59. 4. Against the sixth Comandement.
m Historia de vita Henrici 4. apud Christoph. Vrsitium. tom. 1. Illustr. German. Scriptorum.
n Abbas Vrsburgensis in Frederico 1.
o Math. Paris. & Roger Hoveden in Ioh.
p Vid. French Inuentarie, & Process. in Fr. Ranaillac.
q Vid. Engl. sh Justice.
r Guicciardin. lib. 5. histor.
s Erasim. Chili. sub tit. Malum retortum.
t Prou. 26. 26.

u Gene. 9. 6

x Deut. 19. 11.

Against the
seuenth Com-
mandement.

y Syricius Ep. 1.
decretal tom. 1.
Concil apud
Binniu m.

z Rom. 8. 7.

a Concil. Tri-
dent. sess. 24.
can. 9.

b Gratian. dist.
34. Cau. 4. & 5.

c Heb. 13. 4.

d Platina in
Iob. 13.

e Stella & Ba-
laus in Paulo 3.

f Apud Balaun
& Gowlartium
in Catalog. testii.
Veritatis.

him. For whosoever ^usheddeth mans bloud, by man shall his blond be shed. It is a point of Gods Iustice, which a priuate man must not vndertake without a publike calling, set downe in the Law, * *life for life, eye for eye, &c.* Now to goe forward, as *Antichrist*, against the seuenth Commandement, pretended an hatred against Women, with whom hee yet most filthily polluted himselfe: so doth the *Pope* exclaime against lawfull Wedlocke, y first, applying that of the *Apos- tle* thereunto; *They, that are in the flesh, cannot please God*: and secondly, * forbidding Mariages to Priests, to whom yet, as also vnto any other man, ^b he gently permitteth the vse of a *Concubine* in stead of a Wife; when the *Apostle*, on the contrary, said, *c Marriage is honourable in all, and the bed undefiled: but Whoremongers and Adulterers God will iudge*; as he did some *Popes* taken in the very act with other mens Wiues: to wit, ^d *IOHN the Thirteenth* slayne in the act of *Adultery*: And *PAVL e the Third*, wounded by *Nicholas Quercæus*, in the very act committing with his Wife. But why doe I mention onely these two? There was but one *Pope IOANE*. For all, or most of the *Popes*, since that time, haue prooued themselues to be men, by their Bastards begotten in Fornication, Adulterie, yea, and sometimes in abominable incest, as ^f *Pontanus* declareth in the Epitaph made vpon *Lucretia*, that kindly sweet Daughter of *Alex- ander* the sixth:

*Hoc iacet in tumulo LVCRETIA nomine, sedre
THAIS, Pontificis, filia, sponsa, nurus.*

So that *Pius* the 2 Second, before called *Aeneas Syluius*, in conscience execrating these monstrous Villanies, and *Sodomitries* committed and permitted by Popes, said that *Marriages were taken away from Priests upon great reason, but upon better reason he thought they might be restored.*

I will not trouble you further with an odious Catalogue of priuie Thefts, violent Robberies, and wicked Sacriledges, committed by the Pope against the eighth Commandement, especially, in spoyling the Church of her dues, by the ^h Impropriation of Tithes from the Clergie, or lawfull Ministerie, to ⁱ beastly and idle Monkes and Nunnes; ^k giuing thereby occasion vnto the *Emperour*, and other Christian Princes to sequester the Churches goods vnto their owne proper vses, vnder the colourable pretence of maintaining Souldiers for the Churches defence, and Schooles for her furnishing with a lasting succession of able men; but surely in my opinion, no way allowable in the sight of God, who ^l pronounceth the deuouring of things sanctified to bee a destruction, as the ^m olde saying is, *Cursed is that house, that is built of holy stones.*

I will not register, either his many vaine lies coyned of fained Saints, and set downe in the holy Legend, to the wonder of wisemen and amazement of fooles, (hee that made that Booke being no better then he who authorizeth it, *Amau* (as saith *VIVES*) of an *Iron mouth*, and a *leadem heart*; or his malicious slanders giuen out against the true Saints of *Christ*, such as were the *Waldenses*, *Luther*, *Caluin*,

K

Cran-

Against the
eight Com-
mandement.

^h Vide que dixi
in Clauigero Ec-
clesia. §. 19. &
20.

ⁱ Concil. Late-
ranense sub A-
lex. 3.

^k Albert. Crant-
zius. li. 6. Saxon.
cap. 52.

^l Prou. 20. 25.

^m Ma'edilā
domus, cui lapis
sacer infertur. a-
pud Rem. in Pro-
uerb. Salom. ibid.

Against the
ninth Com-
mandement.

ⁿ Lod Vives
lib. 2. de causis
Corruptarum
art. ad finem.

o *Th. Walden in Wickles. lib. 5. de Sacrament.*

p *Cochlaus de vita Lutheri.*

q *Feder. Staphylus in Epitom. Theolog. Luther.*

r *Hieron. Bolsec. in vita Calu.*

s *Reue. 14. 13.*

t *Mat. 11. 18.*
Against the tenth Com-
mandement.

u *Aristot. lib. 2. Meteor.*

* *Baptist. Man-
ruan. lib. 3. Calamitatum.*

x *Virgil. 3. Egl.*

The Popes acts

1. Of Couetousnesse in his Character.

Cranmer, and others, whom they repute for Heretikes, Coozeners, and the most vile men that euer liued, when yet neither ^o Walden, ^p Cochlaus, ^q Staphylus, ^r Bolsec, nor any of all these Popish Parrats shall euer be able to fasten one such a fault, as they report, vpon the liuely memory of these happy men, ^t who rest from their labours, and their workes follow them. ^u *Wisdom will be iustified of her Children*; Truth may be pressed, but neuer be ouer-pressed.

Lastly, I will not diue into the gulfes of his inward Concupiscence, since it so boyleth inwardly by the diuersitie of his most corrupt, and violent passions, as that like ^u *Bosphorus Thracius*, it cannot bee sounded by the heauiest plummet of humane wit. It is sufficient for vs, who must leaue him to his Iudge, to descry it by the steame, and fume thereof, ascending out of the fierie Ouen of his filthy heart, by the ^{*} *intcement of Women, louing of Boyes, incrobbing vpon Temporalities, watching for Advantages, plotting of bad Practises for his owne Advancement.* For this is all the Popes studie,

Qui x. si non aliquā nocuisset, mortuus esset:

who if he were not euery way most sinfull, he could not be properly (as wee haue now prooued him by his habit of Iniquitie) *that Man of sinne.*

Let vs yer, I pray you, enter into scrutinie of his seuerall Acts proceeding from those habits of Heresie and Iniquitie; and see, if all tend not, first, vnto Couetousnesse, secondly, to Coozenage, and thirdly, vnto Crueltie. To Couetousnesse, in that hee will

will haue the *Character* of his name imprinted, I say, euen the very *Character* of *Antichrist* himselſe, imprinted both inwardly vpon all mens hearts by that *Implicite* or infolden *faith*, which they y hold to bee ſufficient vnto Saluation; ſo that hee that hath this *faith*, only beleeueth, as the Church beleeueth; although hee knoweth not, what the Church beleueth; when yet our *Sauour* telleth vs, that ^z *This is life eternall to know thee to bee the very God, and him, whom thou haſt ſent, Ieſus Chriſt: for ^a how ſhall they beleue in him, on whom they haue not heard?* *Faith*, ſaid Bernard^b out of AUGVSTINE, is not got or had by geſſing and opinionating in the heart, in which it is, by him whoſe it is; but by certaine knowledge, the conſcience conſenting: as alſo their owne Catechiſme ſaith, ^c *the knowledge of true happineſſe is nothing elſe but Faith*: and outwardly, both vpon the fore-head for profeſſion of *Romiſh Doctrine* [for ſo the ^d *Pope* declareth, ſaith, deſineth, and pronounceth, that for euery humane creature to be ſubiect to the *Romiſh Pope*, is alſogether of the neceſſitie of ſaluation; thereby indeed preiudicing the Greeke and *Ethiopian Churches* ^e which neuer were, nor as yet are ſubiect to this ambitious *Antichriſt*:] and on their hands for working, ſince neither Prince nor Prieſt muſt now adaies practiſe the ſeuerall duties of Magiſtracy, or Miniſtery, without an Oath of Fealtie, firſt, made vnto the *Pope*; not Prince, ſince he^f iſo cōmanded to *ſecure his Kingdome from the Pope vnto him by the bond of an Oath*, the former whereof is diuerſly ſet down, but all to this purpoſe, That the *Emperour* muſt bee ſubiect to the *Biſhop* of

1. Inwardly.

y Bellar. lib. 1.
de Iuſtificatione. cap. 7.
& Coſter. En-
chirid. cap. 4. § 3

z Iohn 17. 3.

a Rom. 10. 14.

b Bernard.
Epiſt. 190.c Catechiſm.
Rom. p. 1. cap. 1.
reſp. ad q. 1.d Outwardly.
e Extrauag.
Commun. lib. 1.
tit. 8. cap. 1. ad
fin.f Vid. Catho.
Traditio. & Ed.
Brierw. Enquir.g Clement. lib. 2.
tit. 9. cap. 1. in
princip.

g Gratian dist.
63. can. 30.

h Grat. dist. 63
can. 33.

i Platina in
Gregor. 7.

k Lib. 1. Cere-
mon. Rom. Eccle.
scil. 5. cap. 2.

l Con. 1. Agrip-
pae in historia de
Coronat. Caroli
5. Rononie, tom.

2. Oper.
m Math. P. ri-
sien. in Ioh. pag.
227.

n Eccles. 10. 6.

o Henriquez
lib. 10. Moral.
theolog. cap. 34.
§. 2. in textu.

p Idem ibidem
in margine.

q I. Fox. Mar-
tyrolog. lib. 4. pa.
208. & lib. 7.
pag. 961.

r Sophocles in
Aiac.

Rome, as it was taken by Lewis the Sonne of Char-
les the Great vnto Paschalis the First, by ^h Otho the
First to Iohn the twelfth, by ⁱ Henry the Fourth to
Gregorie the Seuenth, by ^k Fredericke the Third to
Nicholas the Fifth, by Charles the Fifth to Clement the
Seuenth, yea, and by King Iohn ^m of England to In-
nocent the Fourth, [all this truly verifying the words
of SALOMON, ⁿ *I haue seene seruants vpon Horses, and
Princes walking, as seruants vpon the earth.* For this
seruant of seruants is by this Oath promoted aboue
his elder Brethren in Christendome, Kings and
Princes:] not Priest, since his tonsure, or shauing,
his Chrisme, or anoynting giuen by the Pope, and
Popelings onely, are ratified by an Oath of subie-
ction vnto the Pope, to bee taken in the Chapter-
House before he enter the Possession of the Temporalities,
belonging to his Bishopricke, or other like
Benefice, as P Gregory the Thirteenth of late set out
the forme, and whereof we find a Copie registred in
the 9 Acts and Monuments. *Δίνας ἑταίρ, οὐδ' ἡ καρδία σου
ἐκ: Prayse iust dealing, but yet bee thou set wholly vpon
gaining,* said one in the Poet; whom the Pope firstly
followeth in requiring these Oathes of Magistrates
and Ministers vnder the colourable pretence of
maintaining true Vnitie, and Vniformity in Church,
and Common Weale; but in truth, as the euent
sheweth, for a readie occasion, and sound cause, vp-
on which hee may gather money; both of Princes,
who before they were admitted vnto their places,
by this Oath, as by a posterne gate, or a window, did
solemnely promise some one speciall Temporalitie

of Earldome, &c. for a thankefull Beneuolence to holy Church, as *Celestine* ^t the Third peremptorily vrged it to *Henry* the sixth *Emperour*; and of Priests; who, if they were Archbishops, were to ^t pay a great masse of monie for their Pall; if Bishops, according to the rate of their Liuing; Abbots, Priors, Deanes, or any way Beneficed men, ^u were to send their first Fruits of all their Liuinges vnto the Pope; who was not ashamed by his Legate *Otho*, ^x to require out of *England*, besides this bridle of bondage in the mouthes of the Clergie, from euery Cathedrall Church two Prebends, one from the Bishop, and another from the Chapter; from euery Abbey, and Couent two Portions, yea, ^y and many times reseruing Benefices for Strangers, amongst many other grieuances, and heauie burdens by the Pope in times before layd vpon this flourishing Kingdome of *England*, which the Pope in respect of the *Peter-Pence*, *Annales*, *Pensions*, *Prouisions*, and other gainefull Iniunctions brought from hence to *Rome*, might well terme truely ^z *his Garden of Delights*, *his Bottomlesse Poole*; out of which, since many things abound there, many things from many may well be extorted, euen thereby verifying of his Court at *Rome*, both what the Fox in the *Poet* said of the Lions Denne,

————— ^a *quia me vestigia terrent*
Omnia te aduersum spectantia nulla retrorsum:

I feare to goethither, being affrighted by the footings of all other Beasts looking towards, but not returning backe from this Denne of Men, worse

K 3 then

^f Roger Housden in *Iob*.

^t *Vid. lib. 1. Cerevemon. Rom. Eccles. sect. 10. cap. ult.*

^u *Fox. Martyr. lib. 4. pag. 322.*

^x *Matb. Paris. in Henr. 3. p. 316*

^y *Idem. pag. 677*

^z *Idem. pag. 683*

^a *Horat. Ep. 1. lib. 1.*

b Scaliger de
ubilitate, ex-
ercitat. 52.

c Iob. Monachi
apud Gouleri. in
Catalog. test. Ve-
ritat. tom. 2. lib.

14 pag. 494.

2. Of cooze-
nage in his
miracles.

d Bellar. lib. 4.
de Eccles. Mili-
tant. cap. 14.

e Vid. Bindevi
Scholaſticam
theolog. cap. 10.
f Bellar. in locis
de Purgatorio,
& Sancti & Eu-
chariſt.

g Mat. 7. 10. &
24. 14. &
2. Theſſ. 2. 7.

h Lyra in cap.
14. Dan.

i Canus lib. 11.
loc. Com. cap. 6.

then Lions ; yea, euen of Devils, whose Court is
b like the Sea at *Paria*, and the Iles of *Maidegaſcar* e-
uer flowing in, but neuer ebbing out: and that of old,
when *Rome* was in her Ruffe, as one well rimed with
reason, from a strange, yet true Deriuation of the
word [*Roma*] thus;

** Roma manus rodit; quod rodere non valet, odit;*

Dantes exaudit; non dantibus ostia claudit.

Now to couer this Couetouſneſſe, hee flyeth to
the Coozening course of *Quackſaluers* in the fraudu-
lent vse of lying Miracles, the glory d whereof is made
a marke of their Church, in which euen now adayes
e they must haue a Miracle done, to make a good do-
ctrine, warrantable no other wayes, as may appeare
in that f Iesucall custome of proouing their Conclufi-
ons by the vncertaine report of lying Wonders. For
what truth can be authentike by Miracles, without
Scripture? Miracles may bee done g by the Deuill
and his Ministers, being true in the act, through Gods
permission, though false in the end, which is to de-
ceiue. And yet wee doubt of the truth of their Mi-
racles, seeing *Lyra* reporteth h great deceiuing of the
people to be wrought in the Church by lying Miracles done
by Priests and their Adherents, for temporall gaine;
and i *Canus* their owne Champion censureth *Beda* his
English Historie, *Gregories* Dialogues, *Vincentius* his
Speculum, *Antoninus* his Historicall, and the Lea-
den, not the Golden Legend for vncertain Records
of many idle reports, concerning Miracles, done by
some

some *Saints*, which not onely wise men, but euen common people dare not beleue.

— ^k *Pictoribus atq; Poetis*
Quidlibet audendi semper fuit aqua potestas:

Painters, and Poets, and Popish pardoners haue all the like priuiledge, to lye for an aduantage.

But loe, what a blocke is here layd in our way: *Antichrist* (saith the ¹ *Cardinall*) *must doe these three miracles*, first, *cause fire come downe from heauen*; secondly, *make the Image of the beast to speake*; thirdly, *faine himselfe to dye, and to rise againe*: But the Pope doth none of these three wonders: therefore the Pope cannot be *Antichrist*. And yet he may be *Antichrist*, although he doe none of these; since he may doe other tricks of a maine deceiuer.

But to answere their argument, first, we denie the Proposition, not allowing any of these three to be *Antichrists miracles*. For (to begin at the last, till we come to the first,) Where doe they finde that *Antichrist* shall *fayne himselfe to dye, and to rise againe*? For ^m the *head wounded to death, and the deadly wound healed*, can no way proue, either, this ⁿ to be a dying, and rising againe, since he was but wounded vnto death, and yet did not dye, being healed of this wound to the wonder of the world, which magnified the Dragon, for giuing such power vnto this beast, whom afterward they worshipped; or, to be an act of *Antichrist*, who is not signified by the former beast, but by the latter, as we haue before proued, the former ^o being the *Romane Emperour*, one

^k *Horat. de Arte poetice.*

Ob.

1 *Bellar. lib. de Pontif. ca. 15. & Sanders demonf. 25. & Endemon lib. 3. contra. D. Abbat. pag. 244.*

Sol.

2.

1. Propositione false.
 3. Miracle.

^m *Reuel. 13. 3.*

ⁿ *Vid. Riberam in locum.*

^o *Vid. Marlaorat. in locum.*

p *Appian. lib. 3
de bell. Ciuilibus
& Dio Cass. l. 52.*

q *Ianium
in Apoc. 13. 3.*

r *Symmach.
Epist. ad Valen-
tin. apud Pru-
dentium, & Am-
brosi. tom. 3. lib. 5
Ep. 31.
s Ioh. Rosinus
lib. 3. Antiq.
Rom. cap. 18.*

t *Henriq. li. 14.
cap. 23. § 3. &
Blas. Viegas in
13. Apoc. Com-
mentar. 2. q. 6.
u Eudemon
lib. 3. in Rob. Ab-
bat. pag. 253.
* Hieronym.
Epist. ad Paulin.*

of whose heads is said to be deadly wounded, when the Monarchie beginning in *Julius Caesar*, P was almost cleane defaced againe by his death, till *Augustus* did afterward reuiue it to its former estate, and leaue it in a flourishing firmenesse to his successors; in whom q being bad men, as in those monsters, *Caligula*, *Nero*, *Domitian*, *Commodus*, and *Helio-gabalus*, the maiestie of the Empire seemed to be dead, where againe in those, who made a shew of morall vertue, as *Tiberius*, *Claudius*, *Vespasian*, *Titus*, *Traian*, *Aurelius*, *Alexander Seuerus*, *Probus*, and others, it flourished to the wonder of all the world; which both magnified the Deuill in those heathen gods, to whom they, with *Symanchus*, r ascribed the continuall prosperity of the Empire, and worshipped the Emperours for Gods, as s appeareth by their solemne consecrations after their death. Againe, where the second beast which is *Antichrist*, is said to make the Image of the beast to speake, we cannot vnderstand it literally to be spoken of a miracle done by *Antichrist*, who, as t Papists do describe him, must, in setting vp of the *Iewish superstitions*, pull downe all images, (and therefore will not erect his owne, as u *Eudamon* speaketh without booke) but mystically, according to the tenour of the whole Chapter, wherein (as * *Hierome* saith) there are as many mysteries as words, we must take it for an allegoricall description of one of the proudest actions of *Antichrist*, who then made the Image of the beast to speake, when eyther he tooke vpon himselfe the like maiestie, and authority, as the heathen Emperour had before, or
else

else seemed to assigne it ouer to the *Germane Empire*. For what had the first beast ^p in substance of gouernment truly? to wit, an head, who was the *Emperour*, a bodie politike consisting of the *Senate* at home, with his deputies in the Prouinces abroad, and a soule, or life of soueraigne authoritie, set downe in his lawes, eyther heathenish in the *Digests*, or Christian in the *Code*, and *Authentiques*; the second beast, to wit, *Antichrist*, euen the Pope hath apishly counterfeited, as he proudly mainteineth, in ^q a like resemblance of *Soueraignetie*, and *State*, both in his owne Court at *Rome*, and in his creature, the *Germane Empire*, posted ouer from one noble Familie to another, at the pleasure of the Pope. For first in his own Court at *Rome*, there is an head with three crownes, euen the Pope himselfe, not ashamed to tearme himselfe ^r *Cesar and Pontifex*; a monstrous body of a scarlet coloured Senate ^s in the Red-hatted *Cardinals*, together with his Deputies his *Legates abroad*, and a filthie soule of vsurped authoritie, by which this *Image* speaketh aloud to all the world, ^t euen the Canon law set downe in the text of *Gratians Decrees*, *Raymunds Decretalls*, the *Sext* of *Bonifacius*, *Elementine*, *Extravagants* and their latter *Constitutions*, all adorned with glosses, plainly painting out the primacie of the *Pope*, both ouer the *Spirituall*, and *Temporall State*. So speaketh this *Image* by these Parasites one way. But secondly, ^u if we take this *Image* for the *Germane Empire*, which in truth is but a shadow of the former *Romane Empire*, as we shall shew hereafter; then the language, which the Pope putteth

p Oauphr. lib. 3
Antiquit. Rom.

q Vid. lib. 1. Ce-
rem. Rom. Ec-
cles. sect. 1. & 2.

r Bonifacius 8.
apud Vrsburg.
anno 1200.

s Vid. lib. 1. Ce-
rem. Rom. Eccles.
sect. 3. cap. 4.

t Corpus Iuris
Canonici in De-
cretis Grati. De-
cretalibus Ray-
mundi, Sexto
Bonifac. 8. Cle-
mentinis, & ex-
travagantibus,
correctis à Gre-
gor. 12.

u Bulling. Ser. 6
in Apocalyps.

x *Apud Auent.
lib.4. Annal. Boi-
orum. pag. 259.
&c.*

y *Racemus iux-
ta racemum ma-
turefcit. Erafm.
Chiliad. tit. Ven-
lat. benefic.*

z *Bulling. Mar-
laorat, lun. &c.
in 13. Apoc.*

1. *Miracle.*

a *Plat. in Greg. 2*

b *Jde in Greg. 7*

c *Mat. Paris in
Johan.*

d *Vide Jewels
view of a sedi-
tious Bull.*

e *Confessio Sta-
nihar. ad M. Io-
ban. Pellingum,
Bruxellis, &
Guiliel. Barck-
ley de Poteſt Pa-
pe, cap. 31.*

Ob.

f *Eudemon li. 3
in D. Abbat. pag.
252.*

g *2. Reg. 1. 9, 10
Sol.*

h *Vid. Pe. Mart.
in l. 2. Reg. c. 1. 9.*

putteth into his mouth, is but as an idle *Eccho*, re-
sounding abroad, what is the Popes pleasure, as ap-
peareth by that mutuall accord * between the Pope
and Franks, *Pipin, Charles the great, and others*, who
as they were placed in their Empire by the Pope;
so set the *Pope* for Soueraigne in the best, and the
greatest *Segnories of Italie*, verifying the old pro-
uerbe, *Ὁ Βοτρυς ἐπὶ βοτρυὶ μακρύνεται*, since one state
by the help of the other came to ripenesse. Lastly,
that fire, which they will haue their *Antichrist* to
fetch downe from heauen, ^z is no materiall, or ele-
mentarie fire, but that *brutum fulmen*, that furious
fire of Excommunications, thundred out vsually a-
gainst such Christian Princes as would not be sub-
iect vnto his desire, as by ^a *Gregorie* the second a-
gainst *Leo Iconomachus*, by *Gregorie* the ^b seuenth a-
gainst *Henrie* the fourth, by *Innocent* the ^c fourth a-
gainst King *John*, & by *Pius* the ^d fifth against *Queene
Elizabeth*, to the ^e setting of the Christian world on
fire, and the trouble of Religion within those King-
domes whither such Bulls were sent, euen by the
sound iudgement of moderate Papists.

But honest ^f *Eudemon* will haue this fire of *Anti-
christ* to be, as true, and proper fire, as was that of
^g *Elias* his calling fire, which consumed the Cap-
taines with their fifties. Wicked wretch as he is, in
equalizing, and matching the true miracles of Gods
Prophet, with the false delusions of wicked *Anti-
christ*. For *Elijah* called to God, who sent a true fire
to consume those his enemies, for the certaine con-
firmation of his doctrine, and office; whereas *Anti-
christ*

christ soliciting his Master the Deuill for the like fauour of sending downe fire, cannot obtaine it; because the Deuill can no better helpe *Antichrist* in this strait, then he did theⁱ Priests of *Basil* struiuing with *Elijah*. Therefore in this disputable question amongst learned Diuines, whether the diuel *haue any such power to bring fire from heauen*, I had rather hold the negative vpon the foresaid example of the *Baalites*, and so deny this power vnto *Antichrist*; then rashly to affirme, what I cannot make good, especially, since it is the true iudgement of the ancient Fathers, thus deciding the controuersie in^k an Orthodox Councell, that if any man beleene, *that the Deuill hath made any creatures in the world, or that the Deuill himselve, of his owne authoritie, now can make both Thunder, and Lightning, & Tempest, & Drythes, let him be an anathema*. For although the Deuill be that Prince^l which ruleth in the *Ayre*, in which hee may presumptuously vndertake such actions, as seeme miraculous, being onely done by the course of nature: yet, as *Gregory^m* said well, *formidari non debet, quia nihil nisi permissus valet*; He ought not to be feared, because hee can doe nothing but by Gods permission: and now whether God will permit *Antichrist* to fetch fire from heauen by the power of the Deuill, is not determined. But admit their Proposition, that *Antichrist* shall performe these three seueral miracles, how proue they their Assumption, that the *Pope* doth none of these things? Shal records of good Histories be Iudges in this case? Then is he cast out for that very *Antichrist*, seeing, first, for fire to bee fetched from heauen, we read of two prettie pranks;

i 1.Reg. 18.23

k Concil. B^racaren^s. 1. Can. 8.
apud Binnium,
tom. 2. Concilior.

l Ephes. 2. 2.

m Greg. lib. 2.
Moral. cap. 10.2. The Assump-
tion not true.

1. Miracle.

1. Miracle.
 n Benno Cardi-
 nalis in vita
 Gregor. septimi.
 o Epitome
 Martyrologij per
 Havæum in 4.
 Decemb.

2. Miracle.

p Psal. 115. 5.

q Vid. Breniar.
 Rom. ex editione
 Pauli 5. & Epi-
 tom Martyrolog.
 in festo S. Tom.
 Aquinat. 7.
 Martij.

r Jornalensis
 apud 1. Fox. lib. 2
 Martyrolog.

3. Miracle.

pranks ; one done by *Pope HILDEBRAND*, who
 could when hee would, cast fire out of his sleeue ;
 the other, committed vpon the Father of their beau-
 tiffull Saint *Barbara*, whom they report to be con-
 sumed from heaven by fire and thunder. Secondly,
 for making of the Image of the Beast to speake, wee
 may easily prooue, that Images set vp by beastly
Popes, or by their authority, haue beene made to
 speake, but how wee know not ; yet surely not by
 God ; since by God they are so esteemed, as *P* to haue
 moutbes, and not to speake ; and therefore when they
 speake, it is either by the Deuil himsele, or by some
 coozening conueyance of their Idoll Priests, that
 they vtter some language, as did the Image of the
Crucifix in *Naples*, to *Thomas Aquinas* praying vnto
 it, *Bene de me scripsisti, THOMAS ; quæ ergo mercedem*
accipies ? Thou hast written well of me, THOMAS ; what
reward shalt thou haue therefore ? And so another in
England, to *Dunstane* and the Bishops, in an assem-
 bly gathered for deciding of a controuersie between
 Monks and Priests, expelled out of their places at
Dunstanes pleasure, *Abst vt hoc fiat, abst hoc vt fiat ;*
iudicâssis bene, mutaretis non bene : God forbid that this
should be, God forbid that this should be ; yee haue iudged
well ; yee should not well change it. Thirdly, and lastly,
 for *Antichrists* sayning of himsele to dye, and to rise
 againe, although we doe not finde, that the *Pope* did
 euer such a thing in his owne person ; because, I
 thinke, hee durst not, lest, whiles hee should seeme
 dead, another might step vp into his Chaire (so am-
 bitious haue they all beene in seeking and keeping
 their

their place in that hollow seate, yet a^r shew thereof is vsually made by his hellish Locusts, at their admittance into Monasteries, and Nunneries; when the foolish Nouices, who are to be receiued into that societie, first prostrate themselues before the Altar in their old Clothes, as dead, and then rise againe to put on the new Weede of their superstitious Order, as folkes reuiued. Looke into the Legend of ^r*Catherina Senensis*, and tell me, yee Pope-lings, vpon your consciences, if you can thinke it true, what is there reported, to wit, That her heart was taken out of her body, and another put in place thereof, she liuing yet for all that; or that her soule went out of her body, returning after a few dayes into it againe. Surely, I cannot thinke it to be any other miracle, but such as the Deuill did counterfeit amongst the ancient Heathen, for the disgracing of true Miracles, in that kind done by Christ and his Apostles, as in ^u*Hermotinus Clazomenius*, *Ariscus*, and others, of whom, as of this their hellish *Saint*, wee can conceiue no better opinion, then as of a ^xWitch deluded by the Deuill, in thinking her soule to be forth of her body, when it was the Deuill onely possessing the soule: Your owne great Clerke, *Augustinus Steuchus* y^r prouing out of Antiquities, that *animæ per aëra volantes, sunt daemones*: soules flying through the ayre, as these folkes soules be reported of, are Devils: ^z *ἡ ἀπὸ παντοῦ, πάντων πόλεως ἐν ἅλλῃ*: being clothed with ayre, they goe about euery where throughout the earth, as Satan^a said of himselfe, that he compassed the earth about to and fro, indeede like ^b a roaring Lion, seeking whom hee

may

^f *Vid. Regulam Brigittæ cap. 17. & Pontificale Castellani apud Hospinianum lib. 6. de Orig. Monachor. c. 73.*

^r *Epitom. Martyrolog. Rom. ad 29. April.*

^u *Plin. lib. 7. Natur. histor. cap. 52.*

^x *Vid. Wierum lib. 3. de præstigi. demonum. cap. 11. 12. & 6.*

^y *August. Steuchus lib. 3. de perenni Philosoph. cap. 27.*

^z *Hesiod. lib. 1. ἐργ. 25. ἡνίκ᾽ ὅτε.*

^a *Iob. 1. 6. b 1. Pet. 5. 8.*

c Vid. Hospi.
lib. 6. de Orig.
Monach. cap. 13.

d Vid. Bale. Va-
ler. &c. in lula.
c Ephe. 6. 18.
3. Of crueltie
by persecuti-
ons.

f Fox. Marty-
rlog tom. 2. pag.
859. & August.
Tbouames lib. 52.
g Collyetts Hi-
storie of the
Ciuill Warres
in France.

h Aelian. lib. 5.
de hisor. animal.
cap. 40.

may deuoure. But leaue we this point of discouering the false miracles of Pope and Papists, to those who are dayly eye-witnesses of such delusions, in their time to bee disclosed, as plainly as were these lewd pranks of their ^c Mendicants, committed in *Berna*, and *Orleans*. For, *non diu fallit falsum: a lye will not last long*; the Pope knoweth well enough. And therefore, as *Iulius* ^d the second said, *If PETERS Keyes cannot doe it, PAULS Sword shall*; meaning thereby, *not the ^c Sword of the Spirit, which is the Word of God*: but the Sword of Persecution, which to maintaine his former acts of *Couetousnesse* and *Coozenage*, he draweth out in *Crueltie* against the Saints of God, thereby both deuouring and massacring whole Townes, as ^f *Cabriers*, and *Merindollin Piemont*, many thousands of people in all parts of *Europe*, yea, and diuers Christian Princes, as ^g *IONE*, *Queene of Navarre*, poysoned *Henry the Third*, and *Henry the Fourth*, Kings of *France*, most treacherously murdered, and animating vile Traitors vnto wicked designs against the liues and states of good Princes (as how many waies hee made against *Queene Elizabeth*, and in them all was wonderously defeated) all the world hath beene astonished, assenting in heart to those censures, which diuers well learned men haue giuen forth against the Pope for his raging crueltie, both in generall, of them all, and in speciall, of some most remarkeable Panthers, ^h drawing vnto them, by the sweet smell of their outward faire skinne, and shew of fleshly fashions in outward Ceremonies, a multitude of silly soules, and simple-hearted people,

ple, whom they without mercy consume, and bring to nothing. For of the Pope in generall, his owne chiefe Secretary ⁱ *Theodoricus a Neime*, said, *I truly assent* (as the Canonists dispute) *that Popes are neyther gods, nor men, but Devils incarnate*: and of some in particular, wee haue these witnessess; first *Machiauell*, ^k against his Patron *Alexander the sixth*, whom he termeth an *Impostor, or Deceiuer of all mortall men, exercising his mind in nothing, but vnto fraud and malice*: secondly, *Bellarmino* against his Master *Sixtus Quintus*, whom although in flatterie hee ⁱ acknowledged to bee both a learned, a godly and a bountifull Prince; yet in priuate hee thus iudged of him after his death, if we may beleee^m one Locust now stinging another, *Qui sine penitentiâ uiuit, & sine penitentiâ moritur, proculdubio ad infernum descendit*; and *Conceptis verbis, quantum capio, quantum sapio, quantum intelligo, descendit ad infernum*.

ⁿ *De vitio in vitium, de flammâ transit in ignem;*
Roma sub Hispano deperit Imperio.

Sextus TARQUINIUS, Sextus NERO, Sextus & iste,
Semper sub Sextis perita Roma fuit. that is,

From sinne to sinne; from flame to fire,
Rome still fals vnder Spaines Empire:

Sixt TARQUINE, Sixt NERO, this Sixt they call:
For vnder Sixtus rule, Rome still doth fall.

And thus now by comparing the Qualities of *Antichrist* expressed in Scripture, with these lewd tricks of Popes, made knowne by time, through wofull experience,

ⁱ *Theodoric. à Neim. lib. 1. de Schismate, & apud Gouliart. in Catalogo test. verit. lib. 19. & p. 850.*
^k *Machiauell. cap. 18. de Princ.*

^l *Bellar. Epist. præfixa tom. 2. Oper.*

^m *Watson. Quodlib. 9. 3. art. 2. pag. 57.*

ⁿ *Quidam Poeta in Alex. 6. a. apud Gouliart. in Catalog. test. verit. lib. 20. c. 9; 1*

2. His seate or place of residence.

o *Lod. Vues in lib. 18. August. de Ciuitate Dei, cap. 22. Rhemen. jes in 17. Apoc.*

§. 5.

p *Iun. Dauens, Whitaker. Abbot. ubi supra.*

q *Francis. Petrarcha, Ep. 16.*

3. His time.

I.

Of beginning.
r *Epist. Telephori.*

† *Ep. 2. Clement.*

t *Ep. 1. Euariſti.*

u *Ep. 3. Anaclei*

x *Ep. 1. Alexan.*

y *Quibus vixerunt*

Liuius, Tacitus, Seneca,

Lucan, Silius Italic.

Pliny, Quintilian.

Martialis & alij

classici lingue

Latine auctores.

z *Turrian. lib. 1*

in Magdeburg.

a *Baron. tom. 1.*

Annal. & Biscio-

la in Epitome.

b *Binnius tom.*

1. *Conciliorum.*

c *Genebrard.*

lib. 3. Chronolog.

perience, wee see what the Pope is, euen that *Great Antichrist*, as now his seate, or place of Residence shall euidently demonstrate. For it is agreed amongst the best both of Learned Papists and of Zealous Protestants, that the place of *Antichrists* Kingdome is that *Rome*, where the Pope now sitteth (as hee thinketh) in *Peters* Chaire, but in truth, vpon the stoole of Wickednesse in the midst of *Babylon*, if wee may beleue *Petrarch* thus iustly exclaiming against the bloudie & Citie, *Olim Roma, nunc Babylon, falsa & nequam, Once Rome, now Babylon, false and wicked.* And therefore we may quickly passe from the place to the time, concerning which also wee need not adde much to that, which hath beene spoken before, seeing both the beginning and continuance of *Antichrist* and the *Papacie* is altogether one. For first the Pope began to worke, like *Antichrist*, in the Primitive times, by infinite superstitions, such as are ^r the forbidding of Meates, and ^t Marriages; ^e the exemption of the Clergie; ^u the Supremacie of the *Roman* Bishop; ^x the necessary use of holy Bread, and holy water; and many such like recorded in those *Epistles*, which they vsually call *Decretall*, and which well may conuince the Popes of *Antichristianisme*, seeing they are allowed by them, howsoeuer wee haue iust cause vterly to reiect them for a Bastard-brood, both by their rude stile not any way correspondent to those pure times of Latine speech, and by the bad matter, not any way well agreeable to the proportion of faith, albeit ^z *Turrian*, ^a *Baronius*, ^b *Binnius* and ^c others labour neuer so much to proue them Authentike.

tike.^d * Πόρος πόρος πόρον φέρει. Secondly, the Pope was hindred from vsurping this Temporall power by the *Emperour* for a time, as we may see plainly by the *Epistles* of ^c *Leo*,^f *Agatho*, and ^g *Gregory* the Great vnto the *Emperours*, whom according to their due Allegiance they intituled Soueraigne Lords. Thirdly, then the Pope was manifested to be the Great *Antichrist*, when the *Roman Empire* fel into ruine, and vter decay, first,^h by the fatall translation of the Imperiall Seate from *Rome* vnto *Constantinople*: secondly, by the ⁱ miserable deuastation of *Italie*, and the *Westerne Empire* by the *Gothes*, *Vandalls*, *Hunnes*, *Longobardes*, and other like barbarous people issuing out of the North, as swelling floods: thirdly, by the^k calling of *Frankes* into *Italie*, to whom craftie Popes adhered for aduantage, like the Iuy to the Oke, till they had suckt out from them all the sap of their power, both Spirituall and Temporall. For first they got the Spirituall Iurisdiction, partly, by that purchase, which^l *Boniface* the Third made with *Phocas* the Parricide, for the title of Vniuersall Bishop, then in controuersie betweene the Bishops of *Rome* and *Constantinople*, about the yeere of our Lord, six hundred and sixth, and partly by that plot of policie, which^m *Benedict* the First contriued secretly against the *Emperour*, when he subtilly obtained of *Constantinus Pogonatus*, in the yeere of our Lord, sixe hundred, eighty, and fourth, the free Consecration of the Bishop of *Rome*, without the expectation of the *Emperours*, either confirmation, or consent. Secondly, they wrested the Temporall Sword or Power out of

L

the

d *Sopho*: *Lapud Eras*: in *Cibili*. ad. sub titulo *Inanis Opera*.

* Labor by Labour bringeth Labour.

c *Leo* Ep. 53. ad *Leon*. August.

f *Agath*. act. 4. 6. *Synodi* in superscript.

Gregor. lib 4. *Registri*. Ep. 32. 33. &c.

h *Nacler*. generat. 11. tom. 2.

i *Entrop* *Procopius Paulus* *Diacon*. &c.

k *Platina* in *Zachar*. 1. & *Steph*. 2.

l *Platina* in *Bonifacio* 3.

m *Bisicola* ad *Annum* 684.

n *Auentinus*
lib. 5. *Annal. Ro-*
orum, pag. 458.

the sacred hands of the *Emperour*, whenⁿ *Hildebrand*, called by them *Gregory* the Seuenth, tooke vpon him to depose *Henry* the Fourth, substituting *Rodolph* by a Crowne sent vnto him, with this Verse written about it;

Petra dedit PETRO, PETRVS diadema RODOLPHO.

*The Roche a Crowne to PETER gaue,
which RODOLPH must from PETER haue.*

2.
Of continu-
ance.

o Reuel. 14. 8.

p *Napier in lo-*
cum illum.

q *Arthur Dent*
in 14 Reue. 8. 9
r *Psal. 90. 12.*

But now how long hee shall continue, I cannot, neither dare I determine, since hee must stay in some sort till the Comming of Christ. Onely concerning *Rome*, the proper seate of *Antichrist*, me thinkes, the Scripture giueth vs to vnderstand two things for certaine: the first, that *Rome* shall bee destroyed before Christs Comming, since there shall be a time before the Haruest come, wherein the *Angell* shall cry of *Babylon*, ° *It is fallen, it is fallen*: the second, that it cannot bee but that very shortly it shall come to passe. For although we may not be so bold, as *P* some are, who precisely define the yeere of the vtter destruction of *Rome*, to be the one thousand, sixe hundredeth, thirtieth, and ninth: Yet may wee well assent to the sober iudgement of that most Religious Preacher of Repentance in *England*, Master *Arthur Dent*, in those his most excellent Commentaries vpon the *Reuelation* worthy all your diligent perusings, who thinketh that this Fall may fall out within the compass of the age of a man, that is, according^r to *Moses* his account of *Mans* longauitie, within the space of threescore yeeres, and tenne. For marke, how things

things grow, and ripen to their period, euen^f before the *seuenth Trumpet blow*. We are now^t vnder the *seuenth Seale*, wherein the *Saints Prayers* are presented upon the *Altar*: and wee liue now in the time of the ^u *sixth Trumpet*, wherein the *four Angels*, that is, *Turkes*, and *Saracens*, olde, and new, are loosed, being prepared at an *houre*, at a *day*, at a *moneth*, at a *yeere* to *slay the third part of men*: and the Gospell, which is ^z *the little Booke in the mightie Angels hand is opened*: yea, now the *sixth Viall* is ^y *powred out*, whereby first, *Euphrates* beginneth to be dry, that is, the *glorie of Popery* waxeth small; secondly, *the Frogs* are sent out to heale it, that is, the *Priests* and *Iesuites* are thrust out abroad into all the *World*, to helpe the halting *Papacie*: thirdly, *the Kings of the Earth* must bee gathered together in *Arma-geddon*, that is, as the word signifieth, into a *place of substill desolation*. For is not all this done? First, the *Saracens* ^z out of *Arabia*, and the *Turkes* ^a out of *Tartaria* haue ouerspred the three greater parts of the *Christian World*, as all *Africke* almost, and all the lesser *Asia* with the *Easterne Countries* of *Syria*, *Armenia*, *Affyria*, *Media*, *Babylonia*, &c. and a third part of *Europe*; being now ready vpon the least oportunitie, or occasion that can bee, to enter the *Lists of Christendome* at their pleasure: Secondly, the ^b *Gospell* hath now a free passage in most of the *Christian Kingdomes*, none being ignorant of the preaching thereof, although some receiue it, and some will not admit the publike profession thereof, as *Italie*, *France*, and *Spaine*. Thirdly, the *glory of Popery*, to wit, the ^c *Popes Supremacie* is

f Reuel. 10. 7.

t Reuel. 8. 3.

u Reuel. 9. 15.

x Reuel. 10. 2.

y Reuel. 16. 12.

13.

16.

z *Saracen. hist.*
by Th. Newton.a *Rob. Knolls*
*his Turkish hist.*b *Vid. Preface*
to M. Edward
Brierwood his
booke of En-
quiries.c *Vid. Harm.*
Conseil 1611. 20.

d Allen in Apo-
logiâ Seminar.
Romæ, & Rhe-
mis.

e Io. Mariane
lib. 1. de Reg. &
Regno. ca. 6. & 7.
f Vid. Petr. Mo-
line. li. de potest.
Pape temporal.
cap. 7.

g Concil. Con-
stant. sess. 15.
h Inter opera
Fr. Junij tom. 2.

is quite ouerthrowne in *England*, *Scotland*, most parts of *Germanie*, and *Polonia*, *Hungarie*, in *Sueden*, and *Denmarke*, and much impayred in *France*. Fourthly, the *Iesuites* ^d are daily sent abroad, either openly to oppose themselves against the Truth, where they may haue admittance, as in *Spain*, *France*, and *Poland*, or secretly to worke mischief against the State of *Kings*, and *Kingdomes*, which haue cast off, and will no more admit the yoke of *Papish* bondage, putting in practice that pestilent position of proud *Mariana*, ^e holding it lawfull for any man to kill a King, whom *Pope* & *Popelings* conceiue to be a *Tyrant*, that is, a ^f *Resister*, or *Opposite* to the *Popes* proceedings; contrarie both to the *Councell* ^g of *Constance* that condemned this *Position* of D. PETIT; and the moderne sound iudgement of the *Vniuersitie* ^h of *Paris*, admitting the *Orations* of *Antoninus Arnaldus*, and others lately made against the *Iesuites*, and condemning the Bookes both of *Mariana*, and *Cardinall Bellarmine* now set out against *Barkley*. One-ly now the fifth part of this Pageant remaines, not yet acted by the *Kings*, to be gathered in *Armageddon*. But, God bee praysed for his prouidence in all things; the *Iesuites* now make haste to bring them on the Stage (wee trust in *Christ Iesus*) to their owne confusion, while they daily incense those *Princes*, who will admit them into audience against Christs Flocke, which yet shall preuaile aboue all their Enemies, in spite of all the power of Hell. God therefore enlighten the hearts of the *Princes* of *Italie*, *France*, and *Spain*, that they seeing the abominati-

ons of this wicked *Antichrist*, may with one consent ioyne themselues in league with all other Christian Potentates, for the seasonable demolishing of all this whorish offspring, together with that false prophet, as it isⁱ foretold, and shall be accomplished in the fulnesse of time.

¶ XXIII. For God for a time doth suffer the Pope to ruffle, and raigne in the Church as *Antichrist*, for these three ends, all one with those before deliuered. First, for his glories sake, that he might triumph ouer this beast by his Saints vpon this victory, sweetly^k singing, *Alleluia*: Secondly, for the further damnation of the wicked, who are not sealed^l with Gods marke in their foreheads: Thirdly, for the bettering of the Godly by these persecutions, vnder which they are purged from euill, and perseuere in goodnes, vnto their most certaine glorie in blessednes, as^m *Blessed are they which are called to the mariage supper of the Lambe: and he saith vnto me; These words are the true saying of the Lambe.*

¶ XXIIII. Now therefore hauing as fully, and as plainly, as I could, giuen resolution of the two proposed Questions concerning *Antichrist*, What is *Antichrist*, and, Who is *Antichrist*, I may boldly frame this most proper Demonstration vnder this plaine, and direct forme, after this manner:

Whosoever is to be a man by ordinarie substitution succeeding another, in a kingdome reared by Satan, vpon the ruines of the Romane Empire, through the liberalitie of Christian Princes, and the pleasures of the world, in which kingdome he, both as an Heretique denying all the

i Reuel. 17. 17

4.
The final cause

k Reuel. 19. 3.

l Reuel. 7. 14.

m Reuel. 19. 9

The Demonstration gathered from the two former Questions.

1. What is Antichrist.
2. Who is he?

1.
The Proposition.

articles of the Christian faith, and as a most wicked Impe, violating all the Commaundements of the Decalogue or Morall law, first couctously imprinteth his character, both inward of implicit faith, and outward of an oath, and priestly vnction, vpon all men whomsoever he can delude; then fraudulently endeuoreth to doe many miracles, and lastly, most cruelly persecuteth the Saints of God; sitting in the middest of the Church at Rome, mysteriously in the Primitiue times, but plain'y reuealed about and after the sixe hundreth, sixtieth and sixth yeere of our Lord, and so to continue for a time in his ruffe, vntill he be destroyed by little and little through the Preaching of the Gospell, but fully, and wholly by the comming of Christ, he till then tyrannizing thus for the blinding of the Reprobates, and for the triall of Gods children to the glory of God, is that Great Antichrist described in Scripture:

The Assump-
tion.

But the Pope is a man by ordinarie substitution succeeding another in a kingdome reared by Satan, vpon the ruines of the Romane Empire, through the liberality of Christian Princes, and the pleasures of the world, in which kingdome he, both as an Heretique, denying all the Articles of the Christian faith, and as a most wicked Impe, violating all the Commaundements of the Decalogue or Morall law, first couctously imprinteth his character both inward of implicit faith, and outward of an oath, and Priestly vnction, vpon all men whomsoever he can delude; then fraudulently endeuoureth to doe many miracles, and lastly, most cruelly persecuteth the Saints of God; sitting in the middest of the Church of God at Rome, mysteriously in the Primitiue times, but plainly reuealed about, and after the sixe hundredth, sixtieth, and sixth yeere

yeere of our Lord, and so to continue for a time in his ruffle, untill he be destroyed by little and little through the Preaching of the Word, but fully, and wholly by the coming of Christ, he till then tyrannizing thus, for the blinding of the Reprobates, and for the tryall of Gods children, to the glory of God:

Therefore the Pope is that Great Antichrist described in Scripture.

A Demonstration ⁿ τῆς Νύκτος, in which according to the direct rules of Logicke, *medium est definitio maioris extremi, & Minoris proponuntur, tum ἰσχυρῶς, tum πᾶσι ἀντιστοιχούτα*; that now if we would know, what is that Great Antichrist, we may answer, *It is the Pope*; and if we inquire further, What the Pope should be; Wee may affirme plainely, that the Pope is that Great Antichrist, described so plainely, and so fully in the Scriptures. For the Maior proposition is taken out of the plaine text of Scripture; and the Assumption from the acts, and deeds of Popes themselves, as they are Popes *in cathedra*: What then I pray you can hinder the Inference of our conclusion? Surely in reading our Aduersaries before cited, I haue not found any thing as yet, vnto which we haue not giuen a direct, and iust answer, if we now make satisfaction vnto two speciall doubts.

¶ XXV. The former of which, is ^o Bellarmines first, and second Demonstration, stolne, or borrowed out of the fourth, & fifth of those rabblements, which Sanders P had raked out of the stinking sinke of hellish inuention, vnder this forme of a negatiue sillogisme: *The Gospell must be preached throughout the*

n Aristotel. lib. 2
Post. cap. 10. &
Recherman. lib.
3. system. Logici,
cap. 14.

The former
Popish excep-
tion against
our demon-
stration.

o bellar. lib. 3.
de Pontific. Ro-
mano cap. 4. & 5
p Sanders lib. 8
de visibili. Mo-
narchia.

1. Their Proposition in two parts.

I.

2.

2. Their Assumption correspondent.

I.

2.

Our answer.

I.

To the Proposition.

1. Collusion discovered.

q Mal. 24. 14.

r Aquinas in Catena & Martiaorat. in locum.
f Chrysost. hom. 76. in Math.

2. Collusion discovered.

t 2. Thef. 2. 7.

u Vide in hunc locum Ambros. Theophylact. Theodori. & Aquinatem.

world, and the Romane Empire must be taken away, before Antichrist come: But the Gospell is not yet preached throughout the world (for as yet there remain many great Countreies and Regions in India Easterne, and America Westerne, and (to adde more to their instance) the South continent, and Northerne Samoedds, with other places about the riuer of Ob, and in Tartaria, [in which the sound thereof was yet neuer heard:] and the Romane Empire doth flourish yet, and stand in the house of Austria. Therefore Antichrist is not yet come. But all this is easily taken away, if we will weigh the weakenesse of euery Proposition in euery part. For first, in the Maior there plainely appeareth a double collusion; the former by wresting of our Sauiour his words quite away from their true meaning. For our Sauiour doth not say, that the Gospell must be preached throughout the world, before the comming of Antichrist, but that it ^q must be preached in all the world, for a witnesse vnto all nations, and then shall the end come; the end, to wit, eyther of the world, as ^r most take it, or of Hierusalem, as ^f Chrysostome expoundeth it: the later, by mis-interpreting the words of the Apostle, saying, that ^t he who now letteth, will let, vntill he be taken out of the way: For the ^u Romane Empire, or Romane Emperour, or the seate of Maiestie in that Empire, then in the Apostles time settled at Rome, and hindering then the pompous appearance of the great Antichrist, was to be taken out of the way; not simply, and wholly, but onely in respect of Italy; out of which the seate Imperiall was to be translated into Greece, or into Germanie, or into any other Countreie else, that the

Citie

Citie of *Rome*, and the Territories thereunto belonging, might the more easily be vsurped by *Antichrist*, as it is now possessed onely by the *Pope*, who thrust out the *Emperour* into some corner of the *Romane* world, as *Hadrian* the Fourth wrote in an * *Epistle* to the Bishops, Princes *Electors* of *Germanie*, *Rome nostra sedes est; Imperatoris est Aquis, in Arduenna, quæ est silua Gallie: Our Seate is at Rome; but the Emperours is at Aque, in Arduenna, which is a Wood in France.*

And therefore, secondly, wee make this our answer vnto the Minor: first, that the Gospell must be preached throughout the World by the *Apostles*, and their Successors, taking the *y* word (*world*) either by *Synechdoche*, for all the knowne World by its habitation; since euen through all the habitable World, then knowne to *Geographers*, the sound of the Gospell hath passed by *z* the *Apostles*, after their dispersion abroad from *Hierusalem*, if we may relye vpon the report of *a* ancient and *b* late Historians: or truly, and plainly for the whole World indeed, which although it now doth not professe the faith of Christ, scarce in *c* the sixth part, (for it is neere the ending, when faith will bee growne very scant vpon the earth:) yet might haue had, and holden this word of faith long before this time, since it is not ouer-clouded in *e* any part thereof with inuincible ignorance, God being so kinde and mercifull to all men, as to send them some light of Truth, either by the works of Nature, ordinary, and extraordinary, or by the word of grace preached *f* euen in *China*,

x *Apud Auentinum lib. 6. Annal. Boiorum, pag. 506. edit. Basilens.*

2.

To the Assumption.

1. Part.

y *Maldonatus in 24. Math.*

z *Rom. 10. 18.*

a *Enseb. lib. 3. Eccles. hist. cap. 1 & Nicephor.*

lib. 2. per totum.

b *Genebrard.*

lib. 3. Chronolog.

c *Bisclia ad Annũ Christ. 44.*

c *M. Edw. Bri-*

erwood in his

Enquiries tou-

ching Langua-

ges, and Reli-

gions, cap. 14.

d *Luke 18. 8.*

e *Hieronym in*

Math. 24.

f *Vid. Wither.*

in resp. ad 5. de-

nionis at. Sande-

ri. & qu. 5. de

Pontif. Rom. ca. 2

2. Part.

g Vid. Sleidan.
lib. 5. & 6. Com-
mentar.

h Vid. Onuphr.
lib. 3. Rom. Anti-
quitat. qui est de
Imper. Romano.

i Aurea bulla
Caroli Quarti,
cap. 2.
k Clementin. li.
2. tit. 9. de lu-
ram. & lib. 1.
Cerem. Rom. Ec-
cles. 5. 5. cap. 1.
& Bellar. lib. 2.
de translat. Im-
perij, ca. 2. 3. &c.

China, and in the *Indians*, by those three, who were called *Thomas*, so much prayled and celebrated for their generall preaching of the Word throughout the World, by that great learned man, Mr. Doctor *Stapleton*, in his Booke *De tribus THOMIS*. Secondly, wee answere vnto their latter part of the Minor, that the name of the *Romane Empire* is yet remaying, but the Kingdome is abolished, and quite defaced; since first there is not scarce one Acre of ground, which properly, and absolutely belongeth to the *Emperour*, as hee is called *Emperour* of the *Romanes*; because what he now hath in possession in *Hungarie*, *Bohemia*, *Carinthia*, *Silesia*, &c. is by right of inheritance from his most illustrious Progenitors of *Austria*, and *Hungaria*, yee and the free Cities in *Germanie* are not subiect to the *Emperours* absolutely, but according to certaine conditions, and couenants, expressed and containd in their seuerall Charters, ^h most of them being situated without the Ancient Pale of the *Romane Empire*, vnder which they continued but a small time, being the last conquered, and the first recovered. Secondly, there is not now a *Romane Emperour*, by our Aduersaries owne report: for till the *Pope* ⁱ crowne him, who is by the seuen Princes Electors chosen, and called, *King of the Romanes*, (they might more truly say, *of the Germanes*) they ^k account him no *Emperour*. Now since *CHARLES the Fifth*, the *Pope* hath not set the Crowne *Imperiall* vpon any mans head, neither is it likely, that either hee will or shall, since there is a barre betweene *Germanie* and *Rome*, which

is

is not passable by the *Emperours* Forces, euen the power of the *Venetians*, and the King of *Spain* in *Italie*, who with the great Duke of *Tuscia*, and other petty Potentates, haue vsurped vpon the Rights of the *Empire* so long a time, that they ¹ may now prescribe against the right owner. Wherefore the wise *Bononians* ^m might very well ominate by the breach of that Bridge, vpon which *Charles* the Fifth entred into the great Church there, vnto his coronation, that not any man euer after should be crowned for *Emperour*: yea, and *Lypsius* ⁿ might very truely hold, that all what remaines of the *Romane Empire*, standeth onely vnder the *Pope*, whose *Imperiall*, both Seate, and Senate is at *Rome*. So that their former doubt, opposed against our Demonstration, is so thoroughly cleered, that we may, notwithstanding their wrangling allegations of the Gospell, not published throughout the World, and the present state of the *Germane Empire*, well conclude the *Pope* to bee that great *Antichrist*.

¶ X X V I. But now the later scruple is of greater difficultie, and indeede very much preiudiciall to our assertion, since it is (as some thinke) contrarie to the iudgement of some of our best, and deepest Protestant Diuines, such as ^o *Zanchius* and others, who deny the *Pope* to bee that great *Antichrist*, described in Scripture: yet I must needs say againe, that since these great and good men be worthy of all true and most reuerent respect, for their profound learning and sincere life; they are not to be brought forth, as opposites to that truth, which

P others,

1 Iuxta leges
Imperiales ff. de
diuers. tem. or.
possess. l. 3. longe
et Cod. lib. 7. tit.
31. l. 1.
m Apud Cornel.
Agripp. in histo-
r. a de duplici
Casaris Coronat.
cap. 5.
n J. Lipsius in
prefat. lib. de
magnitudine
Rom. Imperij.

The latter ex-
ception a-
gainst our de-
monstration.

o Zanchius lib.
2. Miscellan.

Our answer.

p Luther lib. de
Captiuit Babylon.
Caluin.
lib. 4. Instit. cap.
7. 15. & Heshu-
sius lib. de Sex-
centis Papisto-
rum error. ca. 33
q Zanch. ubi
supra & in Con-
fessione.

1.

2.

r Damasce. li.
4. Orthodox. fid.
cap. 27.
s August. lib. 20
de Ciuitate Dei
per totum.
t Hyppolyt. O-
rat. de consum-
mat. sec. & An-
tichristo, tom. 2.
Biblioth. sanct.
Patrum.
u Sixtus Se-
nens. lib. 4. Bibli.

P others, of as great learning and sound iudgement, haue deliuered out of the most sacred Scriptures, especially, for that they deliuer nothing against vs demonstratiuely, but vpon meere probabilities, as ¶ them selues conesse, while they professe plainly, that this is their opinion concerning *Antichrist*, to wit, 1. That the Pope is *Antichrist*, and his Kingdome *Antichristian*. 2. That this hindreth not, but that there may come in the end of the world some one notorious *Antichrist*, who may doe Miracles, and other such great things, as are probably collected from the Scriptures, and firmly asserted by the ancient Fathers. A graue and good sentence, agreeable to the Truth, if we respect the matter, howsoeuer in the manner of the reuealing of this *Antichrist*, they seeme to runne into *Popish Tents*, onely vpon a peaceable minde, and zealous affection towards some of the Ancient Fathers, especially for the *Greekes*,^r DAMASCENE, and for the *Latines*,^t AVGVSTINE, who liuing before the sixe hundredth yeere after Christ, defined this matter onely vpon coniectures, according to that tradition, which is recorded in ^u Hyppolitus his Oration concerning *Antichrist*; an Author most iustly suspected to be counterfited: and yet if hee were true, he is no sound warrant for vs to build our faith vpon concerning *Antichrist*: For although the authoritie of ancient Fathers bee of great force in the litterall exposition of the Scriptures, out of which wee haue most fully declared the former question, What is that great *Antichrist*: yet haue they no place at all in determining of the second point, Who is
this

this great *Antichrist*, because they liued before the time, wherein that great *Antichrist*, who lurked in those Fathers dayes vnder a myserie, was to be detected, disclosed, and found to sit at *Rome*, and by his deeds to fulfill all those Prophecies, which the holy Ghost had deliuered concerning him in the Scriptures. So that our holy Brethren, who yet expect a more full expressement of *Antichrist* in some one particular vile Monster, that should, if it were possible, surpasse the *Pope* in villany, are not so much against vs, as they seeme to bee in show, seeing it is not any good liking they haue of the *Pope*, whom they confesse to be *Antichrist*; but onely the iust detestation of so wicked a Monster, as is *Antichrist*, that draweth them to imagine the further deferring of his most dangerous and accursed approach. They are in hope: Wee are in faith: and both in loue. They expect a farre off: Wee behold euen at hand the end of all these miseries by the fore-past reuealing, the present rage and raigning, the future happy ruine of *Antichrist* and his Kingdome now settled in *Rome*: Wee agree both in the maine, not much differing in the Bye: As wee yeeld to them in the iust execration of the odious nature of this abominable *Antichrist*, so farre as they prooue what they speake from the Scriptures: euen so in like manner are they (bee they neuer so learned and wise) with patience, and loue, to heare, and to iudge vs their deare Brethren, speaking with some knowledge, in true zeale, concerning the manner of the reuealing of *Antichrist*, which they hold yet to be in *futuro*. We
finde

x 1. Cor. 14. 30
31.

y Homer. 2.
Odyss.

z Ouid.

Proofes of our
Assertion from
the ancient
Fathers.

a Canis. Cate-
chis. cap. de no-
uiss. quæst. 3.

b Coccius tom.

2. Catholicism.

lib. 10. art. 30.

1. Prophesying
before.

1. Article.

c Tertullian. in
Apologet cap. 32.

d Cyrill. Hiero-
solymitan. Cate-
chesi. 15.

e Ambros. in

2. Tbes. 2.

finde to be fully finished, & in *præterito*, & in *præsen-
ti*, both in times before and now. If any *x* thing bee
reuealed to another that sitteth by, let the first hold his
peace. For yee may all prophesie one by one, that all may
learne, and all may be comforted. *Ἡ Συμφορὴ δ' ἀρετῇ πλεί-
στων, καὶ μάλα λυγρῶν*; weake men combined may worke
much good, since *z* *quæ non profunt singula, multa in-
uant*: what one cannot, many may.

ð. XXVII. And yet I speake not this in diffi-
dence of our cause. For wee want not the authoritie
of ancient Fathers, either prophesying beforehand,
or zealously publishing vpon his appearance, that
the Great *Antichrist* is alreadie come, and the *Pope*
of *Rome* is hee. I will produce no Babes, but onely
such, as without exception are, either produced by
a *Canisius*, and *b* *Coccius*, as if they were on their side,
or else registred for eye-witnesses by good Histo-
rians. For those who beforehand prophesied of
Antichrist, and of his seat or kingdome, agree vpon
these two points: The first, that *Antichrist* shall sit at
Rome, rearing up his Kingdome vpon the ruines of the
Romane Empire. For to this Article speaketh, First,
Tertullian, when *c* hee saith, that *Christians* pray for
the safetie of the *Romane Empire*, because by the course
thereof the great Persecutions which must come by *Ant-
ichrist*, are put off and hindred. Secondly, *Cyrill* of
Hierusalem, when *d* hee saith, that *Antichrist* shall vio-
lently take vnto himselfe the power of the *Romane Em-
pire*. Thirdly, *Ambrose*, when *e* hee saith that *Christ*
shall not come till the *Romane Empire* faile, and *Antichrist*
appeare, who must kill the Saints, giuing libertie to the

Ro-

Romanes, yet under his owne name. Fourthly, ^f Chrysostome followed by ^g Theophylact, ^h Oecumenius, and ⁱ Radolphus Fluniacensis, when both he and they after him ioyntly affirme that Antichrist by trecherse must destroy the Romane Empire. The second, that Rome is Babylon, the proper seate of Antichrist, which shall be destroyed before the end of the World. For to this Article speaketh, First, Tertullian, who in full assurance of what he speaketh, oftentimes ^k vseth these words, Babylon, in our Apostle Saint Iohn, beareth the figure of the Citie of Rome; therefore great, and proud by her Kingdome, and a destroyer of the Saints. Secondly, Hierome, who liuing at that time, when Rome was wholly Christian vnder Constantius, Iulian, and Valentinianus the First, yet in foresight of future Apostasie therein there beginning vnder a Mysterie, but afterward openly to be complemented, very ^l often termeth that Citie Babylon, and the purple Whoore spoken of in the Revelation, wherein sometimes hee was an inhabitant. (Now this cannot bee spoken of Babylon in Mesopotamia, which then was desolate, and where Hierome neuer liued.) Thirdly, Lactantius, who ^m alluding to the Sybilline Oracle, saith, that when that head of the World shall fall, and beginne to be pun, that is, but a street (or Impetus, for it is deriued either of *pun fluo*, or *pun traho*,) who can doubt, but that an end is at hand vpon all humane affaires, and vpon all the World? The words of the Sybill, to which he alludeth, are these (as learned ⁿ Betulcius doth cite them) *Ἐσται ἡ πόλις ῥύμη, ἡ δὴ νῦν ἀδύλος. &c.* Rome shall bee a street, and Delus vnkowne, &c.) But let vs leaue these Prophecies, and come

^f Chrysost. hom. 4. in 2. Thes. 2.
^g Theophylact. in 2. Thes. 2.
^h Oecumenius in 2. Thes. 2.
ⁱ Radolphus Fluniac. lib. 18. in Leuit. cap. 1.
 2. Article.

^k Tertullian. lib. in Iudeos, cap. 9. & lib. 3. in Marcion. cap. 13.

^l Hierony. tom. 1. Ep. 17. ad Marcellum, & Ep. 151. ad Algosiam, qu. 11. & in Prefat. ad translat. Dydimi de spirit. Sancti. Omnia secund. Editionem Pavisens. 1609.
^m Lactant. l. 7. Instit. cap. 15.

ⁿ Xistus Betulcius in Annot. in Lactantium.

2.

Publishing his
present ap-
proach by o-
pen Verdit.

o Sir Thom.
Smith de rep.
Anglor. l. 2. c. 18.

A Iurie Im-
panneled.

p Idem ibidem,
cap. 28.

q Reuel. 9. 11.

The first Man.
r In Epist. ad
Ordin. Germanie,
apud Auentin. lib. 7. Annal.
Boior. pag. 542.
edit. Basil.

come to performances: For *Antichrist* did no sooner appeare in his likenesse, but God in his mercie towards his Elect, sent forth his faithfull Witnesses of euery sort, to publish abroad vnto the World, that the Mystery was reuealed, and *Antichrist* was then come, and seated in *Rome*. It is odious to say it, and idle, if wee prooue it not. Therefore that Papists, especially in *England*, may at length see, and marke, how their *Pope* was reputed off in former times, euen before *Iohn Wickliffe* spake against him in *Oxford*, the *Pope* shall haue faire play: his Cause shall bee tried by a Grand *Inquest* of twelue good men and true, (according to the ° onely most laudable custome of the Common-wealth of *England*,) whereof, foure shall be Kings, and Princes: foure shall be Arch-bishops, and Bishops; and foure shall bee Abbots or Monkes. Behold, now the Prisoner standing at the Barre, who because hee is become a Peere in the World, shall haue an open Verdict, seuerally deliuered by euery Iuror; where, according to our P custome also; we will demand sentence, first of those, who are of least account with the *Pope*, beginning first with Princes; then proceeding to the Bishops; but lastly striking all downe flat with the Monkes of the Westerne Orders, who ¶ are the Popes owne creatures, and greatest Dearelings, being sworne Slaues to their King, the Angell of the bottomlesse pit. And now to the businesse: The first Man of the Princes is *Fredericke* the Second, *Emperour of Rome*, who in iust execration of *Popish* Tyrannie plainly auouched, that ¶ there were many *Antichrists* amongst those

those *Romane Bishops*, neither were there any other hurt to *Christian Religion*, but onely they, as their *Workes* doe shew: For saith he^t in another place, they who sit ouer the *Temple of God at Babylon*, that is, at *Rome*, affectate *Diuinitie*. The second is *Otto*, at that time *Duke of Bauaria*, who confesseth^t his assent vnto the *Bishops*, who affirmed, that the *Pope* was *Antichrist*, and ratifieth his settled iudgement by his iust reproofe of their inconstancie. The third is *Menardus*, that thrice *Noble Earle of Tyrolis*, who in his^u *Apologie* against the vniust dealing of *Pope Nicholas the Fourth*, saith plainly, that the *Popes* are nothing else but *Antichrist*. The fourth and the last Prince is *Lodouicus Quartus Bauarus*, Emperour of the *Romanes*, who in the Decree^x made, and diuulged by a Councell gathered of all the States in the *Empire at Rome*, plainly auoweth of the *Pope*, then being *John* the two and twentieth, that as hee was a counterfeyte Shepheard: so he was the *Mysticall Antichrist*. So haue the Princes giuen their Verdict. Now call in the *Bishops*: and the first that speaketh here, is a certaine Arch-Bishop of *Florence*, who vsed^y to affirme in his Sermons, and other his speeches, that *Antichrist* was borne. I need not, for I cannot tell his name. *Pope Paschal* the Second proceeded against him by vniust prosecution, euen vnto Depofall. The second Bishop dealeth more plainly and boldly, being President of a *Synode*, called by the King of *France*, then *Hugo Capet*, and holden at *Rhemes* by all the Bishops of that Kingdome, in the yeere of our Lord, nine hundred, ninetie and second (howsoeuer *Baronius*^z and

M

a *Binius*

f In *Epist. ad Wenceslaum Regem Bobemie*, apud *Auen. ibid.* The second man.

t In *Orat. ad Episc. Germanie*, apud *Auentinu*, pag. 550.

The third man u Apud *Auentinum* *ibid.* p. 577

The fourth man.

x Apud *Auentinum*, pag. 616.

The fifth man.

y *Platina* in *Pasbali* 2.

The sixth man

z *Baron. rom. 10 Annal. ad annu 992. & Bisiola ibid.*

^a *Binnius* tom.
3. part. 2. sub.
Iob. 15.

^b *Magdebur-*
gensis Centur. 10
cap 9. & *Gow-*
lart. tom. 2. Ca-
talog. test. veri-
tat. lib. 15. cap.
de Synodis.

^c *Platina* in
Syluestro 2.

^d *Onuphrius* in
Annotat. in Pla-
tinam, 2. bi supra

^e *In oratione*
apud prædict. &
D. Murnæum in
Myseriolo inquit.
ad ann. 992.

The seventh
Man.

^f *Apud Auenti-*
num l. 7. Annaliū
Boior. pag. 547.

The eight man

^g *Apud Mach.*
Parisiensem in
Henrico 3. pag.
847. 848.

^a *Binnius* would haue the truth thereof suppressed by a short relation of partiall *Eginaldus*, against the true report, and large narration of all things there passing, made by ^b *Gerbertus*, after that called *Pope Syluester* the Second, ^c thought to bee a Magician, but defended by ^d *Onuphrius* for an honest man :) and this Bishops name is *Arnulphus* of *Orleance*, who thus speaketh of the *Pope*, then *Iohn* the Fifteenth: *O Reuerend Fathers, what thinke yee him to bee, who sitteth in the high Seate, shining in a Purple, and Golden Garment? Surely, because hee is void of Charitie, and puffed vp, and extolled onely by knowledge, hee is Antichrist sitting in the Temple of God, and shewing himselfe as if he were God, &c.* The third of the Bishops is *Eberardus* Bishop of *Salzburge*, who in ^e an Oration deliuered to the Bishops of *Germanie*, then assembled in a Councell at *Ratisfone*, mightily inueigheth against the *Pope*, applying vnto him all the foresaid Prophecies of *Daniel*, *Saint Paul*, and *Saint Iohn* in the *Reuelation*; plainly auouching, that *Hildebrand* first layd the foundation of *Antichrist* his Kingdome, vnder a colour of *Religion*; and that the *Pope* is vsually called *Antichrist*, of whom the *SYBILS*, olde *HYDASPES* and others did prophesie. The fourth, and the last Bishop, but not of the least learning, is *Robert Grosthead*, the good Bishop of *Lincolne*, who a little before his death, in the yeere of our *LORD*, one thousand, two hundred and fiftieth, euen when this Realme of *England* was most of all oppressed with *Papish* Tyrannie, did demonstrate ^g the *Pope* to be the Great *Antichrist*, by that heauie destruction, which

which the *Pope* brought vpon many Christian soules, concluding all with these words, against that Monster :

Eius auaritia totus non sufficit orbis :

Eius luxuria Meretrix non sufficit omnis: that is,

Not all the World can well suffice

His greedy hearts desire :

Nor all the Worlds Harlots quench

His lustfull burning fire.

Well : the Bishops haue dealt plainly, and truly to the discharge of a good Conscience. Let the Monkes be produced : The first is, *Ioachim Abbas*, that most famous Clerke, who ^h in conference with *Richard* the First, then King of *England*, going in his iournie towards *Hierusalem*, said plainly, that *Antichrist* was then borne in the Citie of *Rome*, and should bee set vp in the *Apostolike See*. The second is *Nobertus*, or *Nobertus* the ⁱ superstitious Founder of the *Præmonstratenses*, who about the yeere of our Lord, one thousand, one hundredth, and nineteenth, affirmed euen to ^{*} the face of *Pope Honorius* the Second, and vnto ^k *Saint Bernard*, that *Antichrist* was neere, and in that very Generation to be reuealed, and that he should liue to see the generall persecution of the Church; which indeed he being aduanced to the Dignitie of the *Arch-Bishopricke* of *Magdeburge* afterward, saw inflicted by the *Pope* vpon the good *Waldenses* and *Abigenses*. The third is one *Hay-abaius* a Monke, who taught ^l publicly at *Auinion*, that he was bound to preach

M 2

this

The ninth man

^h Roger. Howden in *Richardo primo*.

The tenth man

ⁱ *Hospinian lib.*

⁶ de *Orig. Monach.*

^{cap. 11.}

^{*} *Trithem. in*

Chron. Hirsaugi-

ensi, anno 1125.

^k *Bernardus*

Epi. 56. ad Gau-

fridum Carnot-

ensem.

The eleuenth

man.

^l *Henricus de*

Erphordia ad

annum 1345. &

Gow. art. in Ca-

talog. test. Verit.

lib. 18.

The twelfth
man.

m Ber. Epi. 125.

The supply a-
gainst excepti-
on by a Decem
tales.

The first.

n Albert. Crät-
zius in Metropo-
li. lib. 7. cap. 53.

o Hen. Mutins
l. 18. rerum Ger-
manic. ex Chro-
nico Hirsaujſſ.

The second.

p Nauclet. tom.

2. Generat. 44.

q Platina in

Bonifac. 8.

q E Chvon. Gal.

apud Pet. Molin.

de Monarchia

temporalis Pon-

tific. Rom. ca. 15.

this Doctrine to the World, *that Rome was Babylon,* and the Pope with his Cardinals were the Great Antichrist; for which his Doctrine, howsoever most true, he was put into Prison by the commandement of Pope Clement the Sixth, and there most cruelly murdered. The fourth, and the last, and yet of greatest authoritie, and renowne amongst all Popelings, is Saint Bernard, the worthy Abbot of Clara-vallis, who feared not to write thus vnto one GERARDVS DE LORITORIO: *The Beast in the Revelation, to which is giuen a mouth speaking Blasphemies, and making warre with the Saints, possesseth PETERS Chaire, as a Lyon readie to the prey.*

And thus hath the Iurie giuen their verdict: against which, if the Prisoner at the barre make exception, by disliking of any of them, as too too partiall, and so worthily to be challenged, we haue a Decem tales, others void of exception, readie vpon the call to appeare, as amongst the Princes, Fredericke Barbarossa Emperour, who writing to the Cardinalls, said, *n* that the authority of the Romane See had loosed the reins of boldnesse; and replying vnto Hadrian the fourth, protesteth, *o* that hee would provide for the peace of the Church, since he seeth, that the detestable beast of pride hath crept vp into Peters chaire: and Lewes the Twelfth king of Fraunce, who in the heroicall spirit of his most illustrious Progenitor, Philip the faire; *p* (the famous suppressour of that Raging Tyrant Boniface the eight,) caused *q* his coyne of Gold to be stamped on the inside with these words, *Perdam nomen Babylonis, I will destroy the name of Babylon, meaning Rome,*
the

the seate of *Pope Iulius* the second, his deadly enemy; and lastly, our most Puissant Princes, and Kings of *England*, ^r King *Iohn*, King *Edward* the third, King *Henrie* the eight, King *Edward* the sixth, blessed *Queene Elizabeth*, all of them to their power renouncing the *Pope*, as the very *Antichrist*; but especially our most Gracious Soueraigne, King *James*, concerning whose most ^t Diuine Discourses of this argument, well knowne to all the world, yea, and carped at by ^r *Popelings*, but not corrected, admired at, but not answered; we may most truely take vp that prouerbe, ^u *Many haue done vertuously, but thou surmountest them all.* Secondly, amongst the Bishops, ^x *Nilus* of *Theffalonica* pulling downe the *Popish Primacie*, and ^y *Probus Tullenses*, shewing the *Popes* Legats to be *Antichrists* seruants: and *Honorius* ^z *Augustodanensis*, auouching the seate of the beast to be in the *Pope*, and *Cardinalls*, yea and all ^a the Bishops of *Fraunce* in the dayes of *Lewes* the twelfth, and of *England* in the Raigne of *Henrie* ^b the eight, and *Edward* the sixth renouncing the *Pope*. Lastly, amongst the Monks, *Henrie* ^c the Scholler of *Petrus de Brui*, calling *Rome*, *Sodome* and *Babylon*; and ^d *Robertus Gallus*, a Dominican describing the *Pope* for *Antichrist*, vnder the figure of a Serpent, and ^e *Petrus Iohannis Bitterensis* a Franciscan, in his Postills vpon the Reuelation, prouing the *Pope* to be that *Antichrist*: to conclude, if all this thicke cloud of witnesses will not cast him; we can produce whole Churches, as ^f at *Leodium*, whole Synods, as those ^g of *Rome* vnder *Osbo*, *Fredericke*, and *Lewes Buarus*, and a great many

^r Vide in bar. vitis Chron. Anglicana, precipue Mat. Paris. & Roger. Houeden. & Holinshed, & Stow, & I. Fox, in Martyrologio. ^s Apolog. cum pref. & Medita. in Apocalyps. 20 ^t Bell. Parsons, Suarez, Coquems, Schioppis, &c. ^u Prou. 31. 29 The fourth, &c. ^x Nilus Theffalonic. li. 2. de primatu Papae. ^y Apud Auent. lib. 7. p. 573. ^z Hono. Angustod. dial. de predest. et l. arbitrio. ^a Concil. Turonensi sub Lodouico 12. ^b Vid. Fox. Mart. sub Hen. 8 & Edwar. 6. The eight, &c. ^c Petrus Clauicels. l. 1. Epi. & 2 ^d Rob. Gallus l. de vaticinijs apud Possesinum 10. 2. Apparatus. ^e Guido Carmelit. & Bern. de Luzemburg. in Catalog. hares. & Bell. in Chro. ad annum 1191. ^f Catalog. test. verit. lib. 3. ^g Ap. Aue. l. 7. &c.

h *Sub Philippo Pulchro & Lo. dauico 12.*

i *Fox Martyrolog. sub Rich. 2. & Henric. 5.*

k *Reinerius de Waldensibus.*

l *Naucler. tom. 2. Gen. 44.*

m *Jacob Mis-
nensis de aduent.
Antichr. apud
Catalogum test.
Ver. lib. 18.*

n *Iob. Nichol's
his Recantati-
on, & Mornaus
de Mysterio In-
quitatis, p. 730.*
An exception
against these
truely answer-
ed.

o *Reg. 18. 13.*

such Councels holdē in ^h *France*; yea whole peoples in Countreys, who euer reiected the bondage of this *Antichrist*, as in *England* those faithfull ones, whome they wickedly nickenamed for *Lollords*; in *France*, k the *Waldenses*, in *Italie*, the ^l *Fratricellians*, in *Bohemia*, m the *Melitzians*, (all before *Iohn Wickleffs* time,) yea, and in the Mountaines of *Rhetia* aboute *Sauoy*, the n faithfull Inhabitants of *Vallis* and *Telina*, who had, from their first conuersion to Christ, alwayes their owne true Pastors, neuer subiect to the bondage of *Babylon*, and *Antichrist*, *Rome*, and the *Pope*. But me thinks I heare some Papists except against all these voyces, as giuen by their enemies, and by Heretikes condemned by the Catholique Church. But to these men I cannot make a better reply, then such as that of ^o *Elijah* vnto wicked *Ahab*, proudly demaunding, *Art thou he that troubleth Israel?* when he said, *I haue not troubled Israel, but thou, and thy Fathers house, in that yee haue forsaken the Commandements of the Lord, and thou hast followed Baalim.* For none of these were otherwaies their enemies, but as true men are to theeues; neither did the Catholike Church their Mother at any time condemne them for Heretikes, who maintained no doctrine contrary to Scripture; neither followed other discipline, then at that time was vsed. Indeed the Pope and his adherents, in hatred of that truth which God reuealed by them to the world, did enterprise to condemne them, and persecute them with Fire, and Faggot, sword and desolation; onely to fulfill the Prophecies giuen out concerning the crueltie of
the

the wicked *Antichrist*. But yet their cause is neuer the worse, since the great side doth many times ouersway the better; neither is the credit of their verdict thereby any whit impaired in the iudgement of the wisest, and most godly, since time hath brought that truth to light, which in that Darke world yet these faithfull saw clearely; and the Pope hath proued their words to be true by three sundry specialties of most lively prooffe, which enforced not onely the forenamed witnesses, but euen the Popes owne deare dearlings, and best friends to confesse, that *Antichrist* was euen then come, and amongst them. The first specialtie was his pride, in vsurping vpon the secular power, by the deposing of Princes, first attempted by *Pope Hildebrand*, *Gregorie* the sequent, with such trouble to all Christendome, that euen at that time *all honest and good men for the most part said, that HILDEBRAND was Antichrist, and that the kingdome of Antichrist did then begin.* The second specialtie is, their schismes, which, as they were many (for *Onuphrius* in his *Chronologie of Popes* reckoneth thirtie :) so were they pursued by *Antipopes* with such hatred, that good men euen thereupon adiudged the *Pope* to be the *Antichrist*, as *Gerochus* Bishop of *Richemburge* thought of those two firebrands of hell, *Otauianus* called *Victor*, and his potent competitor *Alexander* the third. The third and last specialtie is, their most vile, filthy, and abominable liues, abounding in all Pride, Couetousnesse, Sacriledge, Symonie, Lecherie, Trecherie, and all manner of Blasphemie, so odious

Three specialties enforcing good Men vnto this sharpe censure of the Pope to bee that Antichrist

The first.

p *Vid. Bellar. cap. 1. in Barkle. & Reuerend. D. Rossensem Episc. in Bellar. lib. 1. cap. 2.*

q *Apud Auentinum, lib. 3. pag. 470.*

The second.
r *Onuphrius in Chronologia Pontificum ad Platinam.*

s *Apud Auentinum, lib. 6. pag. 508.*

The third.

c Apud Catalog.
test. verit. lib. 4.

u Dantes pa. 9.
c. 31.

x Petvarch. E-
pistolis 9. 12. 13.
c. 6.

y Sarisburien J.
6. Polycratici,
cap. 22.

z In Catalog.
test. verit. lib. 14.

a Bell. in Chro-
nolo. ad an. 1026

b Baronius An-
nal. tom. 10. ad
an. 912. artic. 3.

The conclusi-
on of the ge-
nerall Do-
ctrine.

in the open sight of all the world, that their owne dearest Darling, and most faithfull Friends, and Seruants could not but inueigh against *Rome*, which they name *Babylon*, and the *Pope*, whom they call *Antichrist*, as it is plainly to be seene in the *Satyres* of *Bernardus Cluniacensis*, ^u *Dantes* his Sonnets, *Petrarches* *Epistles*, and in the learned Works ^y of *Ioannes Sarisburienensis*, to whom, as to his very great Familiar, *Pope ADRIAN* the Fourth ^z vsed often to say, that many of the *Romane Bishops* did rather succede *ROMVLVS* in killing, then *PETER* in feeding. For indeede wee need no further euidence for this point, then the words of *Bellarmino* and *Baronius* themselves; he ^a confessing, that about the yeere of *Christ*, one thousand, sixe and twentie, the *Popes* did degenerate from the pietie of their Predecessors: this exclaiming ^b against the See of *Rome*, possessed by *Landus*, *John* the Tenth, and such others; *Qua tum facies Ecclesie Romanae, &c.* What was then the face of the Church of *Rome*? how filthy, when most potent, and most filthy Whores ruled all in *Rome*? At whose appointment Sees were changed; Bishops translated; and that which is horrible, and not to be spoken, (yet lo! he will borrow a point in Law to speake it!) their Louers, false *Popes* were thrust up into *PETERS* Chayre, who were not to be written in the Catalogue of the *Romane Bishops*, but onely for signing out of times. Well. It is a bad Bird that defileth his owne nest; but in truth they could neyther hold it in any longer, nor carry it out any further, their consciences constraining them against their wills to tell the truth. So that now, I hope, all doubts

doubts being cleered, which any way were made against our Demonstration, wee may concludefully, " that the Pope of *Rome* is that great *Antichrist*, " whose Kingdome is by little and little to be diminished by the preaching of Gods Word, and at " length to be wholly and fully demolished by the " comming of Christ.

¶ XXVIII. Whereupon now for vse of all before deliuered, concerning the great *Antichrist*, we (my deare Brethren) may iustly take vp both lamentation, and exultation, weeping, and reioycing; weeping for many of our deare Brethren, according to the flesh; but reioycing for our owne selues. For concerning many Brethren now liuing in *England*, we may with *S. Paul* conceive great heavinesse and continuall sorrow in our hearts, because that they see not in what a great captiuitie vnder this great *Antichrist*, they (poore soules!) lye enthralled. For as the ^d foolish companions of *Vlysses*, besotted with the enchanted and poysonous cups of the lewd Harlot *Circe*, thought themselves to bee the best men, when they were worse then beasts, as *Eurylochus* in the ^c Poet foretold them plainly, that * *shee would make them all eyther Swine, or Wolves, or Lions*: euen so, many silly soules, like blinde Moles, or Dormise, lurking in the by-waies, and secret corners of Cities and Countrey, throughout almost all the Countreies of *England*, being made fully drunken with the Deuillish potions of the whorish *Babylon*, thinke themselves onely to bee the best *Catholikes*, and Orthodox Christians, when (God knoweth) they are wholly

The vse of the Doctrine vnto our selues.

I.

A sorrow for our Brethren in the flesh, who are Papists in profession.

c Rom. 9.2.

d *Plutarch* in *Gryllo*.

c *Hom. Odys.* lib. 10.

* ἦεν ἀπ᾿ αὐτᾶς ἡ οὖς, ἡ δὲ λύκος ποιήσεται, ἡ δὲ, λέοντας.

wholly become, through their full draught of the inuenomed Challice, worse then Dogs or Swine in prophane filthinesse; worse then Woules or Lions in rauenuous deuouring. And this great conceit of themselues is fully settled in their darkned thoughts, and their hardned hearts, onely, because they hold of the Pope, the damned Author of this their bondage; being in truth at this time as farre blinded touching *Antichrist*, as the Iewes were in the time of Christ concerning the *Messiah*, whom they then daily looked for, as appeareth by their ^f manyfold repinings and rebellions against their present gouernment then vnder *Herod*, and the *Romanes*; although when Christ came into the world at ^g the fulnesse of time, they neither ^h would know him, nor yet acknowledge him, onely because hee came in a manner cleane contrary to their carnall and worldly expectations, as ⁱ the Prophet fore-told, that *he should grow up before him as a tender Plant, and as a roote out of a dry ground, who should haue no forme, nor comelinesse; and when they should see him, there should be no beautie, that they should desire him.* For so it is with these doting *Pontificians*, that although they ^k daily make speech of *Antichrist* with much detestation of his mostlewd & abominable waies; & albeit that ^l they giue out, that his time is at hand, when hee must peruert all holy worship: yet doe they not see him now domineering ouer them, neither yet will beleue, that this *Pope of Rome* either is he, or may be him; onely because he now manifesteth himselfe in a contrary forme to their conceit of *Antichrist*,

^f Vid. Ioseph.
li. 17. ἀρχιτοῦ
cap. 11. & lib. 18
c. 10. & Rabbi-
nos in fine Seder
Olam apud Ge-
nebrardum.

^g Gal. 4. 4.

^h Iohn 1. 9.

ⁱ Esay. 53. 2.

^k Viguierius. In-
fir. cap. 11. §. 3.
Diegas in 13. A-
pocalyps. Perer. in
Dan. 11. & alij
fere omnes.

^l Henriquez.
lib. 14. ca. 23. §. 3

Antichrist, howbeit, if they would with a single and an vnpartiall eye behold, and compare the daily designs, and accustomarie actions of the *Romane Papacie*, with the fore-told villanies of the great *Antichrist*; I am perswaded, they could not but acknowledge, how farre they haue beene deceiued before, and how they are now (silly soules!) all deluded with the sheepes^m clothing, couering a rauening Wolfe; with a Lions skinne put vpon an Asse, only as a Bug-beare to affright poore people. But, as heeⁿ said well,

*Virtutis expers verbis iactans gloriam,
Ignotos fallit, notis est derisus:* That is,

*He who doth want true prowesse,
And in words boasts of fame,
Deceiueth strangers much:
Of men knowne getteth shame.*

For see (yee peeuish Papists) the dangerous estate of your captiuitie, many wayes most detestable; as in these foure respects; First, of your Prison, darke and deepe. Secondly, of your Chaines, hard and heauy. Thirdly, of your Diet, grosse and small. Fourthly, of your Iaylors, craftie and cruell. Your Prison is that *Romish* Synagogue, darke through ignorance, and deepe through obstinacie. For ignorance, it is^o to worship what you know not, euen in P an vnknowne tongue, (as^q *Latine* is to most men) an vnknowne god, ^r made of bread by your Priests. And for obstinacie, you declare it by your stiffe main-

m Mat. 7. 16.

n *Pbadrus* l. b.
I. cap. 11.

The miserable estate of our English Papists, in foure respects.

1.

2.

3.

4.

1. Of their Prison.

o Iohn 4. 23.

p 1 Cor. 14. 11

q M Brierwoods

Enquir. c. 3. & 6

r Can. Miss. &

Biel in Can. lett.

49.

f Osee 2.1.

2.
Of their
Chaines.

t Judges 1.7.

u Vide breuia
Pauli Quinti,
1. c. 2.
x Vide Theses
nostras de Votis
Monasticis.y Laurent. A-
gricola apud
Hospin. lib. 6. de
Origin. Monach.
cap. 17.

maintayning of so many idle Ceremonies, and your open recusancie, of communicating with vs, who gladly would say vnto you all, as vnto our^r Brethren, Ammi; and to our Sisters, Rubamah. But (alas) I finde you holden downe within this Dungeon, by the hard and heauy chaynes of Oathes and Vowes, which you haue rashly vndertaken for that hellish Beasts sake, vnder a pretence of great perfection; when, in truth, they are no better then the snarled cords of redoubled iniquitie, entangling your consciences with a meere will-worship, tending onely to your destruction. For is not this a bondage, to sweare a fealtie of obedience vnto him, who, like^r Adonibefek, cutteth off your right thumbs, and your right toes of alleageance, due only to your Naturall Soueraigne, casting from aboue to you, now vnder boord, a few crummes or scraps of feyned fauours, folden vp, and that very rudely, in^u a Breue or two? And is not this a yoke which^x neither you nor your Fathers were able to beare, to be tyed vnto that most vile, idle, and abominable Monkish life, vnder a colour of perfection; when their chastitie proueth worse then Sodomitrie; their pouertie proceedeth only to pompe; and their regular obedience is but a Cloke for Libertines to liue as they list?

y Qui volet immundum in mundo cognoscere Mundū,
Exploret rastos, vestales, atq; cucullos: That is,
Who would in this world behold filthy trunks;
Search out Popes-shauelings, vestals, and Monks.

And

And yet I see you wholly addicted vnto them: I think, because you look for some good Viands from them: and what doe they giue you? Surely, your meat here in this gaole of ieopardy, is but some grosse stuffe, like ^a the fruits of *Peru*, that make men purblind; and yet afforded vnto you (God wot,) in so small a pittance, that in taking thereof, your bellies may thinke your throates to be cut; since God in his Iustice for your peruerse Recusancy, now sendeth you a Famine, not ^a of Bread and Water (for indeed you fare too wel, & your fathers are careful to haunt where best cheere is, if wilfull ^b *William Watson* may be beleued) but of the Word of God, as the Prophet hardly threatned to obstinate *Israel*. For (now a little while to enter Commons with you) what meate doe they giue you else, but either the Antike shew of a priuate Masse, at which you stand gaping like *Tantalus*, for his Apples in Hell, the Priest offering vp an vncharitable Sacrifice, whiles that (as ^c the *Turke* beholding a Masse gaue his censure) hee churlishly eateth vp all himselfe, and giueth no part thereof to his fellowes; who stand by, looking for some? or if it happen to bee a Sermon: it is but some slubbered vp idle Discourse concerning some one wil-worship or other, for Processions, Pilgrimages, retayning of Reliques, worshipping of Images, shrining false Saints, as Saint *Campion*, Saint *Garnet*, Saint *Oldcorue*, &c. or some powerfull Exorcismes, such as Father ^d *Edmunds* vsed at *Denham*, and the great Fryer of *France*, ^e *Sebastian Michaelis* exercised in *Prouance*, vpon two Devils, who possessing two poore Wenches,

3.
Of their dyet.

^z Card. l. 6. de
variet. rer. c. 10

^a Amos 8. 11.

^b Wats. Quod-
lib. 3. art. 1.

^c Sleidan. Com-
mentar. lib. 5.

^d Harnet. of
Popish Impos-
tures.

^e Historie of
the dispossessed
written by the
Fryer *Sebastian
Michaelis*.

f Rogers his
Preface of San-
ctification.

1.

g Coſter. En-
chirid. Controu.
cap. 5. pag. 208.
edit. Colon.

h Ephes. 2. 5.

2.

i Petrus à Solo
in Methodo Con-
feſſionis, ſimul
cum Nauarro in
Manuali Toletio
lib. 4. cap. 1. & c.
& omnibus Ca-
ſuiſtis alijs.

k Colof. 2. 15.

l Rom. 7. 10.

m Rom. 13. 8.

n 1. Iohn 4. 9.

o 2. Cor. 5. 19.

p Math. 3. 17.

q Ephes. 1. 6.

3.

ches conſpired againſt the *Huguenots*, to maintaine by Diſcourſethe Doctrines of Poperie, now drawne to a low ebbe, for the lacke of ſuch Patrones as may defend it, ſince they are now compelled to ſee ſuch Hellish Aduocates for opening their cauſe: or if they propoſe better matters vnto you, as Faith, Hope, Loue, Patience, and other Chriſtian Vertues: yet cannot ^f they miniſter true comfort to the Conſcience, by their manner of handling ſuch neceſſarie Doctrines of Chriſtian reſolution; ſeeing firſt their foundation of true reſolution is weake, and wicked, euen Mans free-will, able (ſay ^g they) *by the helpe of God, not yet dwelling in him, but moouing and helping, to prepare it ſelfe vnto Iuſtification, not only by ſuffering, but alſo by doing*, when the Holy Ghoſt telleth vs, that ^h *when wee were dead in our ſinnes, God quickned vs together with Chriſt*: Secondly, their building is vpon the Law too hardly ⁱ vrged for the rule of performance to a man vnregenerate, ſince to ſuch not yet refined by Grace, the Law is rather ^k a Decree of Condemnation, becauſe they ^l cannot doe it, then a rule of Saluation, which muſt firſt be wrought in vs by the Grace of God through Chriſt, before we can bee able to ſettle our obedience according to the ſtriſt rule of the Morall Law; for ^m *loue fulſilleth the Law; and wee* ⁿ *cannot loue him till wee loue vs firſt, and his* ^o *loue to vs is purchaſed only by faith in Ieſus Chriſt, in whom* ^p *he is well pleaſed, and in whom* ^q *wee are freely accepted*: thirdly, their end, and chiefſt purpoſe in ſuch Diſcourſes, is the whole ſubuerſion of a ſimple Soule, wrought firſt by terrifying with Hell, as ap-

peareth by^r their exercise inioyned to their *Nonices*; then by puffing them vp with a vaine conceit of meritorious actions, as if they could climbe vp to Heauen alone of themselues; when the *Apostle* doth teach vs, that it^f is the gift of God, not of Workes, lest any man should boast himselfe. Miserable Fathers, which giue vnto your hunger-starued Children for Bread, ^r Stones; for Fish, Scorpions! But who are they? Surely your Iaylors, sent by the *Man of sinne*, eyther from *Rome*, or *Rhemes*, *Salamanca*, *Valladolid*, *Conimbricum*, or some such other strong Towre of *Iebus*, where stand ^u the Blind and Lame, in as high respect, as was the ^x *Palladium*, in the Castle of *Troy*: Men, I say, of monstrous shape, furnished by their Teachers, (such as ^y good *Robin Cowbucke*, aliás, *Parsons*,) with all Craft, and Crueltie: Craft, to deceiue, both vs and you: vs, by word and deed, only to escape vs, like the *Sapia* and the *Polypus*: For ^z as the *Sapia*, lest hee should be caught, casteth out a blacke Inke, to darken the water: so these men, to escape the hands of Iustice, vnder words of a double meaning, collude with their Examiners, as ^a *Campion* did with the *Maio*r of *Doner*, and *Garnet* in the ^b whole course of his Examination, when Gods Word wilbeth vs ^c not to lye, lest they ^d destroy their Soules: for ^e lying is the Devils *Art*.

But what care they for that? For who else is their Master, but the dissembling Deuill, that teacherh them to counterfeit euery shape of mē in the world, contrary to the *Apostle* his rule, who ^f will not haue vs to be conformed to this world? For as the ^g *Polypus*.

^r *Watsons*, *Quodlibets*, pag. 86. 87. 88. &c.

^f *Ephes.* 3. 8. 9.

^t *Mat.* 7. 9. 10.

^{4.}
Of their Iaylors.

^u 2. *Sam.* 5. 6.

^x *Pompon. Letus* in *Constantino Magno*.

^y *Quodlib. Watson*, pag. 108. 109. & 236. &c.

^z *Ouid. in Halientico*, & *Plin. lib. 9. cap. 29.*

^a *Epistola Campiani* ad *Mercuriale*m, *Generalem Iesuitarum*.

^b *Vid. Actis of H. Garnets Arraignment.*

^c *Ephes.* 4. 24.

^d *Wild.* 1. 11.

^e *Iohn* 8. 44.

^f *Rom.* 12. 2.

^g *Ouid. & Plin. ubi supra.*

h Boast, Bishop,
Gerard, Dudley,
and other such
Renegado dis-
guised doe
proue this true

i Allens Apo-
logic of the
English Semi-
naries at Rome,
and Rbemes.

k Bell Lib. 2. de
Monach. ca. 4.

l Tortus, p. 366.
Ob.

m Tripart. hist.
lib. 7. cap. 16.

Sol.

n Tortura Tor-
ti ibid.

o Tortura ubi
supra.

pus, to auoyd the hands of fishers, will turne him-
selfe into the colour of euery thing he lyeth next :
so these dissembling wretches, to shun the danger
of apprehension, take vpon them any whatfoe-
uer habit of men in the world; as now they will goe
^h like swaggering Gentlemen, now like Pedanticall
Schoole-masters, now like officious Seruing-men,
now like a rich Farmer, now like a poore begger,
Rat-catcher, Glasse-man, Pedlar, or in other such
disguisement, both contrarie to their zeale of their
falsly so called *Catholique* faith, which at ⁱ their ad-
mission into their Seminaries, and dismission backe
againe into *England*, they sweare to preach with-
out feare, publicly in all places wheresoeuer they
come, and repugnant to their vow ^k of Regular obe-
dience, wherein they are bound by solemne oath to
keepe, and not to change the habit of their order.
I know ^l their *Great Cardinall* would here excuse the,
by the example of *Eusebius Samosatenus*, who ^m in
the *Arian-persecution* went about through *Phanicia*, *Sy-
ria*, and other places in a souldiers habit, to teach Gods
people the *Catholique* truth. But one example is
no generall warrant, especially to them who are
bound by vow, where he was free; who ⁿ teach false-
hood, where he spake truth, who vnder a colour of
Catholique doctrine, infuse the poyson of treason-
able Designes, into the heads & hearts of their hea-
rers; where hee was in all things carefull to obey su-
perior Powers so farre as they commanded things
not repugnant to the Word of God. Yet all this
their secret packing is onely (say ^o they) to deceiue
such,

such, as with whom they are not to keepe any faith or promise. Indeed so was it taught in the Councell p of *Constance*, against all truth, both of Religion and of ciuill honestie. But alas, whom doe they hoodwinke? Not vs, who know them too well, but you, (poore soules!) whom they entangle by auricular Confession, and sensuall Absolution (their prettie ginne for Gentlewomen,) that they may be enriched by your possessions, either kept, or sold, as you well find by the cunning dealing of one *Man* onely, *Iohn Gerrard* by name, whose knauerie discovered by the Author of those venemous ¶ *Quodlibets*, doth sufficiently assure vs of the like way taken, not onely by the *Iesuites*, but also euen by the Secular Priests, who are as iealous ouer you, as the false *apostles* were ouer the *Galatians*, that you might onely loue them, *excluding all others*. Their Craft can no longer bee concealed, for their Crueltie practised vpon you, and intended against vs. For doe not you find by their haunt vnto your Houses, a bondage in your soules to vnnecessary obseruations of Fasting, and other Abstinences; a butchering of your bodies by Flagellations, and other Exercises; an empriuesse in your Purfes by ordinarie Pensions, and extraordinary Contributions, for the pretended furtherance of the *Catholike Cause*? How many Nobles, how many Gentlemen, and others of Note, haue beene brought (as we say) to a Staffe, and a Waller, euen to begge of others what they had of their owne, I need not recount; the Countrie is ful of such Dilapidations, occasion'd only by their own too simple gentlenessse,

N

tlenessse,

p *Concil. Constant. sess. 15.*q *Wals. Quodlib. p. 89. 90. &c.*r *Gal. 4. 18.*

f *Catesbies* con-
ceite for the
Catholike
cause.

r *Quodlibet. p.*
260. 261. &c.

tleneſſe, and theſe *Cormorants* too vnſatiable greedineſſe, whereby they make as great a prey of their poore, ſeduced, ſimple and beſotted Followers, as Kites doe of Carkafſes torne piece-meale amongſt them. And yet they will not be accounted cruell, although to ſaue themſelues, they thruſt you out into deſperate deſignes of deepeſt danger, as to murder your Soueraigne, to ranſacke your Countrey, to neglect your kinred, not^t to care for your friends, ſo your enemies periſh with them. Surely I cannot but feare and quake to thinke of the miſchiefe, intended againſt this flouriſhing Kingdome of *England*, by Pope and Papiſts, ſet on fire by Hellish *Ieſuites*, and *Seminarie* Priests; How eager were they againſt bleſſed^t *Queene Elizabeth*? firſt, to procure an Excommunication of *Pius Quintus*, renewed by *Sixtus Quintus*; then to conſpire againſt her Sacred Perſon, by open Rebellions in the North, and priuie Treasons of *Parrie*, and others; thirdly, to poyſon her beſt Nobles and Friends by *Lopez*; fourthly, to procure an Inuaſion by *Spaniards* in the yeere 1588. fifthly, to intitle the *Infanta* to this Crowne; ſixthly, to procure Breeues from *Rome* to hinder His Maieſtie when time ſhould ſerue; ſeuenthly, to enter into Conſpiracie by *Secular Priests*, as *Watſon*, &c. at the very firſt Inte of his Maieſties happie Raigne; eighthly, to plot the Powder Treason; a Deſigne beyond all example for hainouſneſſe, ſince which how they haue laboured to excuſe ſome, to defend others, to patronize thoſe who fled away, yea to regiſter for *Saints* the chiefeſt Authors of this deuilliſh intendment, I need goe no further then to *Eudamons*

Apologie, soundly and most religiously confuted by the most Learned and Reuerend Authour of the *Antilogie*. So that all the premisses put together, haue enforced mee to this settled iudgement concerning a Papist, which without any feare, or scruple of conscience, I boldly thus propose in these two conclusions: the first: *A Papist as a Papist is no true Christian*: the second: *A Papist as a Papist is no good subject*. What I speake, I will prooue, or else take all for nothing: In the former point thus: *No sworne Slaue of Antichrist, is a true Christian: For no^u man can serue two Masters; for either he shall hate the one, and loue the other; or else he shall leane to the one, and despise the other: no, Yee cannot, saith the 2^d Apostle, drinke the Cup of the Lord, and the cup of Demils: yee cannot bee partaker of the Lords Table, and of the table of Demils: He, saith y^e AMBROSE, that will bee partaker of heauenly things, must not bee a fellow or companion of Idols. But euery Papist, as a Papist, is a sworne Slaue of Antichrist, because, as a Papist, hee holdeth onely of the Pope, whom wee haue sufficiently prooued before to be that Great Antichrist. Therefore no Papist as a Papist is a true Christian. Hee may haue the outward Name, but he wanteth the true Nature, and forme of a Christian, as indeed 2^d *All are not Israel, which are of Israel*. Hee may bee baptized in the name of the Father, and of the Sonne, and of the Holy Ghost, according to the outward forme, (not to be iterated vpon his Conuersion by a new Baptisme;) but not according to the inuisible Grace, which through his *Apostasie*, hee either receiued not at all, or if hee made some*

Two certaine
Correllaries
grounded vpo
the Premises.
The former.
The latter.
The former
demonstrated.
u Mat. 6. 24.

x 1. Cor. 10. 22

y Ambros. ser. 17.

z Rom. 9. 6.

a Ezech. 16. 20

The latter demonstrated.

b Rom. 13. 7.

c 26. Hen. 8. &
apud Rastal in
lit. Rom.d Gard. J. de vera
obediencia.e Tomst. in his
Sermon before K. Henry 8.
in Act. & Monument, p 985.
f 1. Pet. 2. 13.

g Ubi supra.

h Psal. 18. 43.

small shew of it only, he wilfully thrust it from him, by the Witchcraft of his wicked Stepdame, the *Romish Synagogue*, which as *Hierusalem* in the ^a Prophet bare children vnto God, but offered them vnto *Molech*. In the latter thus: *None who giue any Primacie to the Pope in another mans Dominion, wherein he liueth as a member of that Common-wealth, can bee a true subiect to that his owne Liege King, and naturall Soueraigne.* Because he depriueth the King of his due; contrarying therein the precept of the *Aposile*, who willeth vs to render to ^b all their dues, tribute, to whom tribute is due; custome, to whom custome; feare, to whom feare; honour, to whom honour.

For it is the ^c Kings due, that he should be acknowledged by euery person borne, bred, and liuing as a Subiect within the Kingdomes and Dominions of "the same King, for *Supreme head and gouernour next* " *under Christ in all causes, and ouer all persons, as well* " *Ecclesiasticall, as Temporall*; as it was prooued in the dayes of King *Henry* the eight, largely and learnedly by two great *Clarkes* of that time, *Stephen* ^d *Gardiner* Bishop of *Winchester*, and *Cuthbert* ^e *Tonstall* Bishop of *Duresme*. For the very title of (*Supreme head next under Christ, &c.*) is assigned vnto *Kings and Princes*, first, by the Holy Ghost in Scripture, as where *Peter* saith, ^f *Submit your selues to euery ordinance of man, for the Lords sake, whether it be vnto the King, or vnto* ^g *superiours*, that is, (saith Bishop ^h *Tonstall*), *as to the chiefe head*; as indeed vnto him, who hath a chiefedome or superioritie ouer vs, like as ^h *Danid* was called *the head of the Nations*, and *Saul* rearmed

the

the ^ahead of the Tribes: secondly, by the ancient Fathers both assembled in Councell, as in the ^beight *Toletan*, where they all accord to the wordes of K. *Recceswinthus*, saying, *the cause of governing the members, is the saluation of the head: and the happinesse of the people, the Princes clemencie*: and seuerally whensoever they had iust occasion to manifest, or demonstrate their most respectfull and bounden obedience to Regall Soueraignty, as witnesse for the Latine Fathers, *Tertullian*, when he saith; *we reuerence the Emperour, as is lawfull for vs, and expedient for him, euen as a man second to God, and obtaining from God, whatsoeuer he is, and inferiour to God only: for so is he superiour vnto all others, as he is inferiour to the true God only*: and for the Greeke Church, ^d*Chrysostome*, when bewailing the miserie of the *Antiochians* likely to ensue for their despitefull outrage done vpon the statue of *Theodosius the Great*, he said: he (to wit, the Emperour) is abused, who hath not an equall vpon the earth; being the top, and head of all men vpon the earth: But euery Papist as a Papist, giueth a supremacie vnto the Pope in these kingdomes and dominions of our most gracious Soueraigne. For first, the ^cCanonists, with ^e*Bossius*, & *Carerius*, and other ^hpalpable flatterers of Popes, hold him to be the Supreme head absolutely, fully, and directly, both in Spirituall, and Temporall things: secondly, the ⁱ*Iesuits* fraudulently maintaining as much as the other, hold him to haue a Primacie directly in *spiritualibus*, and in Temporall things indirectly, only *in ordine ad spiritualia*: thirdly, the ^{*}*Parisians* and secular Priests, our English Dor-

a 1. Sam. 15. 17
b *Apud Eminentium* tom. 2.
c *Concil. & in prefatione Toletana*
Concily, 8.

c *Tertullian* l. con.
Scapulum, cap. 2.
d *Chrysostomus* tom.
4. bom. 2. ad populum
Antioch.
e *Gratian*, dist.
22. can. 1. & ibi
Gloss. Extravag.
com. l. 1. tit. 8.
can. vnam san-
ctam.

f *Tho. Bossius* l. 3
de regno Ital. c. 4
& lib. 4. cap. 5.
g *Carerius* li. 2. de
Rom. Pontif. po-
testate, cap. 9.
h *Apud Azor*.
part. 2. Insit. l. 4.
cap. 19. & M.
Blackwells large
Examination,
pag. 22. 23. &c.
i *Bellarminus* l. 5. de
Pontif. Rom. cap.
4. 5. &c.

* *Conc. Parisiense*
an. Dom. 829. li.
1. c. 3. & *Conuēt.*
Parisiensis 1561. &
1595. apud Bo-
chellum, decret.
Gall. li. 5. tit. 4.

k Iohn Hart in
Ep. ante Collat.
cum D. Rainoldo.
l Watson Quod-
libet. 7. 8. art. 4.
& Warmington.
m Guibiel. Bave.
de pote. Papæ, c. 2.

n Epist. Eluther-
ij ad Lucium, a-
pud Ioh Fox in
Martyr. pag. 96.
o So doth Par-
sons Interpret
in his first part
of the three
Conuerfions
of England, lib.
1. cap. 5.

Ob.

Sol.

p Vid. Stat. 1.
Eliz. c. 1. & Pul-
ton de Iure Reg-
ni, tit. Treason.
§. 15.

q War. of the
Oath of allea-
geance, p. 72.
r Wats. Quod-
libet. 9. 9. 4.
s Aquin. 2. 2. q.
12. artic. 1.

mise, such^k as Hart, ^lWatson, together with Doctor
m Barkeley, howsoever they colloque with Christian
Princes in granting vnto them a chiefedome, or Pri-
macie within their Dominions in temporall affaires,
yet will they not in any case derogate any one ior
from the Popes supremacie in *spiritualibus*, making
the Pope to be head of the Church, and the King to
be chiefe, or as Elutherius calledⁿ king Lucius, the
vicar of Christ, only^o in the *Common-wealth*, and
ouer things temporall. *Therefore no Papiſt, as a Papiſt,*
is a good ſubiect. For ſay, that he hath taken the oath
of alleageance: yet is he but a ſubiect *in ſecundo adia-
cente*, more by the Kings Maiesties moſt gracious
acceptance, then vpon his owne good will, ſince he
hath not, neither will take the P oath of Supremacie,
when it ſhall by vertue either of ordinarie vocation,
or of an extraordinarie Commiſſion, be vnto him
offered. Indeed the taking of the oath of alleage-
ance by *Popiſh Recuſants*, may yeeld ſome ſatisfaction
of their outward obedience to charitable men. But
ſurely for my part (and I thinke I may ſpeake for all
my Chriſtian Brethren that heare me this day) I can
hardly truſt their inward loyaltrie becauſe both their
poſitiue doctrine touching obedience, and their v-
ſuall practice of the ſame amongſt vs, doe demon-
ſtrate their diſſembling, and *Gypſian-tricks* of ſaſt and
loofe. For their Doctrine is this, as q Warmington
ſaith, firſt broached by Aquinas and as Watson^r doth
proue, maintained by Ieſuits, that *So ſoone as any*
Prince is denounced excommunicated for Apoſtaſie from
the faith, his ſubiectts are then abſolued from his gouern-
ment,

ment, and from the oath of their allegiance; that they
 are to obey him but till they be able to resist, and make
 head against him, nay, that any^u may kill him by poison,
 or by some other way. Now can any Prince be secured
 of the loyaltie of such men, as hold this^x for an *Ar-*
ticle of their Christian beliefe? If they shame to
 maintaine such absurd positions as these are, most
 abhorring both from Nature and Grace: Yet their
 severall dayly practices against Christian Princes,
 and especially against the Soueraigne Maiestie of
 the Kings & Queenes of *England*, may giue vs good
 occasion iustly to suspect them for treacherous trai-
 tors vnto our State. For first, doe they esteeme any
 better of his Maiestie, then they did of Queene *Eli-*
zabeth? That blessed Princeesse^y was expressly ex-
 communicated by *Pius Quintus*: and is not his most
 sacred Maiestie included vnder the first clause of
 that Babylonish bead-rowle, commonly called^z *Bul-*
la cana, wherein the *Pope* himselte euery yeere, since
Martin the fifth, or as^a some say, *Clement* the fifth,
 vpon the Thursday in *Holy weeke*, doth denounce
 excommunicate all *Heretikes*, as they^b call vs, *Hus-*
sites, *Wicklenists*, *Lutherans*, *Zwinglians*, *Caluinists*,
&c? I know not, how more basely they could
 demeane themselues towards so Renowmed, and
 Potent a King, then to compare his true Godli-
 nesse with *Iulians Apostasie*, as^c *Bellarmino* did.
 Secondly, can wee conceiue better hope of these
 men, swearing Allegaunce vnto His Maiestie, then
 our Fathers had of *Stephen Gardiner*, *Boner*, *Tonstall*,
 and others, who sware to the Supremacie, in the

t *Parsons* or
Creswel in *Pbi-*
lopaten.

u *Ioh. Mariane*
de Regno, lib. 1.
 cap. 6. & 7.

x *Paul. Quintus*
in Breui suo ad
Angl. priori.

y *An. Do. 1569.*
Vide B. Jewels
 view of a sedi-
 tious Bull.

z *Apud Mast.*
Nauarrum in
Enchirid. c. 28.
 num. 52. &c.

a *Grego. Sayrus*
in Theatro lib.
 3. cap. 4.

b *Ioh. Molanus*
Theolog. practic.
tract. 1. cap. 20.
Conclus. 3.

c *In Tertio.*

d Reg. Widdring-
ton in Praefat. ad
lectorem praefixā
Respons. Apolo-
getica, & in E-
pist. ad Paulum
Quintum.

e Vid. Castusillas,
vt Tolet. lib. 4.
Instr. c. 21. Na-
narrus Encbir.
c. 12. num. 8. &
Arorius p. 3. In-
stit. moral. l. 13. c.
3. & Garnet of
Equiuocation,
and Parsons in
his Mitigation.

f Euseb. lib. 6.
hist. c. 31.

g Euripid. in
Hippol. & Cic.
lib. 3. Offic.

h Aquin. 22. q.
89. artic. 9. ad 3.
& Dom. à Soto
lib. 8. de Iure &
Instit. quest. 1.
art. 9. & Ar-
orius p. 1. l. 11 c. 9
i Pro. 16. 24.

dayes of *Henry the Eighth*, which afterward in *Queene Maries* they vtterly abiured? Certainly, the small number of Papists swearing fealtie; their backwardnesse in comming to take the Oath; their cold maintayning of the temporall *Supremacie* of His Maiestie against *Bellarmino*^d with probable arguments onely, as if it were a *Schoole* point onely, rayfed for disputation without resolution; enforce me to doubt of them, especially, since they^e are not ashamed to maintaine the vse of Equiuocation amongst vs, whom they account Heretikes, practising the knauery of the old *Helicfaisa*, who made this the ground of their wicked dissimulation; *lingua Sturavi, mentem iniuratum zero*; I swear with my tongue, my minde was free: and since^h they allow of the *Popes* Dispensation, by which at his pleasure, or vpon their ownemotion, they hold themselues absolved from the bond of their Oath. For as that sheweth their lewdnesse, so this maintaines their loosenesse, easily yeelding to treasonable acts, and treacherous designs, vpon the least occasion ministred vnto them by their Masters of all this misrule, the Deuill and the Pope; *Non diu fallit falsum*; A lie will not last long, their knauery must bee knowne, that it may lesse hurt vs: *hatred is couered by deceit; but his wickednesse shall bee shewed before the whole Congregation*. And therefore all these things duly weighed and considered; my second problem, touching the false-hood of Popish fealtie, is plaine enough to demonstrate the miserable captiuitie, wherein they, the bond-slaues of *Antichrist*, lye enthralled, being blinded

blinded in minde, the right eye of their iudgement put out, as if they now carried the intended ^k plague of *Iabish Gilead* by *Naash the Ammonite*, being in will, and affections, wholly peruered, as if they were the ^l crum-fed captiues of *Adonibefek*, hauing their right thumbs and toes cut off; yea, so vilely prostrate at the feete of this *Mezentian Antichrist*, who (as the ^m Poet saith) *Corpora corporibus coniungit mortis et vivis*; iumbleth vp all together, both quicke & dead, by his idle Indulgences, which are prized at an high rate, and his wild Buls, & thunderbolts of Excōmunication against godly people, and Christian Princes; that wee cannot but much pittie them, if they would bee pittied, and beseech God in his mercy once to open their eyes, that they may behold the cleere light of true knowledge, and to touch their hearts with the sensible pricking of sauing Grace, that they may beleue, and repent, and be saued.

ð. X X I X. But it may be, that we in charitie wish them better then they doe themselues; and therefore it is best now at length to let them alone, and leaue them in the hand of Gods great Councell. For now to change our note or tune of lamentation into exultation; of weeping for them, into reioyceing for our selues, we may all say with DAVID, ⁿ *Blessed be the Lord, who hath not giuen vs euer for a prey vnto their teeth: our soule is escaped as a Bird out of the snare of the Fowlers; the snare is broken, and we are escaped. Surely many Prophets and righteous men liuing in times before, vnder Popish darknesse, and Antichristian slauerie, haue much desired to see ° those things which*

k 1. Sam. 11. 2.

l Iudges 1. 7.

m Virgil. lib. 11
Æneid.

2.

Of reioyceing
for our selues
so deliuered
from them and
their bondage.

n Ps. 124. 6, 7.

o Mat. 13. 17.

which we see, and haue not seene them, and to heare those things which wee heare, and haue not heard them. Wee heare with our eares the Word plentifully preached, which is the onely best and free vse of the Spirituall Sword; and wee see with our eyes, to the comfort of our hearts, an absolute libertie from all forrayne power, repurchased by our Soueraigne Princes, enforced for their more secure and saferaigning, to draw out of the Scabbard of the Common Right set downe in our Lawes, the Temporall Sword, that, as a most learned obseruer of true witneses hath gathered out of the proceedings of our Princes, *England is the fatall foe to the Papall See, and Popish tyrannie.* For as *Brittaine* was the first Kingdome, which amongst the Gentiles publicly professed the faith of Christ, in the dayes of good King *Lucius*, about some hundred and fourescore yeeres after Christ, vnder the very same forme of Discipline, which by Gods especiall Grace, it hath constantly retayned euer since the first planting, and now in despite of the deluding Deuill, and doting Disciplinarians, it happily exerciseth by the orderly hands of Arch-Bishops in Prouinces, Bishops in Diocesses, and Priests, (*Presbyteri*) not lay Elders, (such as some, according to their owne onely phantasies, haue of late times, to the great trouble of the Churches Order, newly deuised) but preaching Ministers of the blessed Word, sent by the Bishops out of Cathedral Churches into Parishes abroad: euen so is *Brittaine* the first of the *tenne hornes, which hated the Whore, and made her desolate*; I say, the first of the

ten

p Gowl. p. 2. Catalog. test. verit. pag. 775.
q Platina in E-leutherio.

r Vid. Bilson, c. 1. perpetuall Government, & Saraniam in Bezan.

f Reuel. 17. 16.
t Ribera in 14. Apoc. num. 52.

ten Kingdomes, which once holding with the Pope, now breaketh his yoke, resisteth his tyrannie, and deliuereth it selfe from his burdensome bondage, by exalting in it selfe the most free vse of a double Sword, both Spirituall and Temporall, restored to her Gouvernours by the three Great Estates assembled in Parliaments; wherein they ioyntly, with the Royall assent of their Gracious Gouvernours, enacted such Statutes, as were *not introductory of any new law, but declaratorie, and restorative of the ancient jurisdiction, both in Spirituall and in Temporall things to the Crowne of England*, as against all the filthy barking of foule-mouthed Dogs, I meane, *Parsons*, and his prating Companions, it is both learnedly and largely deliuered out of the depth of our *English* Antiquities, by the liue'y now living Oracle of the Common Lawes, *in Cawdries Case de iure Regis ecclesiastico*. For so farre as I can finde by diligent search of the *Acts* and *Monuments*, touching the issues of Church affayres, I see that God tooke the very same course for our deliuerance out of Popish tyrannie, which he vsed * for the bringing of Israel out of *Egypt* by *Moses* and *Aaron*; *MOSES* for the Sword, and *Aaron* for the Word; *Aaron* to bee *Moses* his mouth, and *Moses* to bee *Aarons* God. Because it was Gods pleasure, for the pulling downe of the *Popes Supremacie*, and the rooting out of Popish tyrannie, from out of this most ancient Christian Kingdome, to put in vre a double knowledge; the first, of Gods Word, publikely and powerfully preached by his Ministers for the y saluation of them that

u Sir Ed. Cooke
then L. Chiefe
Iustice of Eng-
land, part. 5. of
Reports.

x Exod. 4. 16.

y Rom. 1. 16.

that beleene : the second, of the ancient Lawes of this Land, explyned both priuately by our learned Iudges, in particular Cases, reported by foure of the most ancient Benches, appointed before-times to select, and write downe the iudgements of the Sages, as in the course of yeeres they might fall out : and publicly, in Statutes enacted vpon grieuances for reformation, which being a worke of rare atchieuement, (especially in Religion so vilely corrupted, that those, who were infected, could in no sort endure the sight, much lesse the touch of the Launce) was first to bee prepared, and afterwards to bee perfected ; God vsing for his instruments in this important businesse, two of the most puissant and peerelesse Princes that euer did sway the Scepter of these Kingdomes, to wit, *Edward the Third*, and *Henry the Eighth*, both of most famous memorie. For in his dayes began the preparation of this great worke : first by ^z the preaching of *John Wickliffe*, and his Schollers, all Ministers of Christ : secondly, by that ^a Statute, enacted in the twenty fifth yeere of his most Victorious Raigne against Popish prouisions, and admission of Strangers into Benefices, and other Spirituall Promotions within this Kingdome. And ^b in the foure and twentieth of this most Potent and famous King *Henry*, was it brought to some perfection, first, by the preaching of these blessed Martyrs of Iesus Christ, *Bilney*, *Tyndall*, *Barnes*, *Lattimer*, and such like : secondly, by the Statute made touching the Kings Supremacie, next vnder Christ within these Kingdomes, both spirituall and temporall,

^z Fox. Martyr.
volog. pag. 390.

^a Raßals A.
bridgm. tit. Pro-
uifet Premunir.

^b Fox Martyr.
volog. p. 963. &c.

rall, restored to the Crowne by all the Estates, Lords Spirituall then swearing it, the Lords Temporall then maintaining it, and Commons so approouing it, that from that time to this, the Popes power in England hath beene in a consumption, still lesse and lesse, till it was ^e abolished wholly by the blessed Queene, *Elizabeth*, since whose first inthronizing, till this very day, for the space of fiftie three yeeres and more, we most happily haue enioyed that perfect libertie from the Popish yoke, which *Israel* had from the bondage of the Philistines ^d in the dayes of *Dauid* and *Solomons* raigne, when euery man from *Dan* to *Beersheba*, sate without feare vnder his Vine, and vnder his Olive Tree. For lo, a double freedome! the first inward of the conscience, by the preaching of Gods Word, the ^e true Key of all knowledge, then lost, now found, then hidde, now ready for euery mans hand to ^f open vnto him, that knocketh at his eare for the comfort of his heart, the *3 Amen*, *Christ Iesus*: the second, outward, of the Purse then open to the Pope, now shut from his Prouisions, Pensions, Annates, Tenths, Peter-pence, and other meanes of subtile emunctions, by which he cleanly scoured the deepest bottome of the greatest bagge, that any cuer of ^h his Idoll and idle Shepherds could fill by the ⁱ fleecing and slaying of the Flocke of Christ. For by the happy restraint and absolute ^k prohibiting of seeking the Pall, craving Inuestiture making of Appales to the Court at *Rome*, and of such other like Popish vsurpations, we the people of *Great Brittain* now serue God onely, and truly obey our Naturall Liege

c 1. *Elizabeth*. c. 1.d 1. *Reg*. 4. 25.e *Luke* 11. 52.f *Reuel*. 3. 20.g *Reuel*. 3. 14.h *Zach*. 11. 17.i *Ezech*. 34. 10.k *Vid. Rasse*,
sub tit. *Kon*.

I.

l Wat. Quodlibet. q. 3. art. 6.

m Psal. 83. 10.

2.

n 1. Sa. 22. 8. &c

o Pro. 26. 27.

p Pro. 5. 21.

3.

q Leuit. 26. 15.
Elay 9. 13.
Ezech. 5. 17.
Amos 5. 1. 2. &c

Liege Lord, and Soueraigne King, as most loyall Subiects, (now Gods great Name be prayed therefore!) free wholly from a Triple feare. The first, of Forraine inuasion, which ¹ incensed by *Iesuiticall Renegadoes*, and attempted by the doting deluded Spaniards, hath by Gods onely helpe beene happily preuented, to the wonder of the world; they all in the meane time *perishing* ^m at *Endor*, and *becoming like the dung of the earth*: The second, of Domesticke Rebellions, whose Authours, and Abettors are quickly espied by the watchfull eye of the most wise and religious Counsellors of Estate, and seasonably caught by the faithfull, and strong hand of Gods Great Captaines fighting ⁿ for *Israel* against these *Philistims the sonnes of HAREPHAH*, who digging ^o a pit, fall into it themselves, and rowling a stone, finde it returned vpon them, only because in Gods iust iudgement for the safetie of his Seruants, *his owne iniquities shall take the wicked himselfe, and hee shall bee holden with the cords of his sinnes*: The third of those great and common calamities, which amongst the ^q Prophets are threatned, as true consequences, and rewards of *Idolatrie*, as *Desolation, Famine, sudden Earthquakes, and vniuersall Plagues*, which iustly before-times befell vnto the Idolaters within this Iland both Heathenish, and Popish, but since the Reformation, neuer came, either altogether, or vpon the whole Land at once, God in his mercie proportioning them seuerally vnto our abilitie, that we may beare them, now one, then another, as a light scourge for a time to our true amendment.

So

So that where our^r Aduersaries haue it oftentimes in their mouthes, that since they left off the vse of the Romish Religion, which is meerly Superstition, within this Kingdome, all things haue growne dearer; things are not so plentiful, and the Land is much disquieted with the Garboyles of Warre.

I cannot but condemne their carnall conceit, in this their madde measuring of the Heauen by the Earth; of the Spirit by the flesh; of Religion by prosperitie, iust like^s those Idolaters, who complained, that since they left off to offer burnt incense vnto the *Queene of Heauen*, and to powre out drinke-offerings vnto her, they haue wanted all things, and haue beene consumed by the Sword, and by the Famine. For albeir this libertie of the Gospell, which wee now doe enioy, doth counteruaile all these earthly good things in the true estimation of the Saints of God, who should with Saint PAUL, *account all things of worth, but losse and dung for the excellent knowledge sake of CHRIST, because life eternall* (as our^u Sauiour saith) *is to know thee* (that is, the Father) *to bee the very God, and him whom thou hast sent Iesus Christ: yet* *godlinesse is great gaine, if a man be content with that which he hath; since* *godlinesse is profitable vnto all things, hauing promise of the life that now is, and of that which is to come.* For^z *seeke ye first the Kingdome of God, and the righteousness thereof, and all these things shall bee added vnto you: added, saith Saint* *AUGVSTINE, conueniently without your hinderance, and* *πρὸς ἡμῶν* and *πρὸς ἡμῶν*, both for possession and for vse: for possession: for England neuer had more wealth in the ruffle of Poperie,

Ob.

*r Bell. lib. 4. de
Ecclef. Milit. ca.
18. & Anglo.
Papista ferè
omnes.*

Sol.

f Jer. 44. 7.

t Phil. 3. 8.

u Iohn 17. 3.

x 1. Tim. 6. 6.

y 1. Tim. 4. 8.

z Mat. 6. 33.

*a Apud Aquinatem in Cate-
nâ super Euan-
gelia. & in lo-
cum.*

b *Vid M. Rich.*
Hackwaits Dis-
coueries.

c *Psal. 107. 35.*
36.

2.

d *Esay 49. 10.*

rie, then it hath now possessed, since the Reformati-
on of Religion amongst vs, for the space of these
last three and fiftie yeeres, wherein all manner of
Commodities haue more abounded then euer be-
fore, partly through the ^b great vse of Nauigation
into all other parts of the World abroad, and part-
ly, by the exercise of Husbandry at home, accord-
ing to the nature of euery soyle; no place now left
vnmanured at all, but imployed to his proper, and
greatest profit, for Cattell, or Corne; that euen now
the most desolate Regions of this Iland in times past
lying waste, in the Northerne parts, or in the Mar-
ches of *Wales*, may verifie what *Dauid* spake of Gods
mercie, ^c who turneth the *Wildernesse* into *standing wa-*
ter, and dry ground into water springs, and there maketh
the hungry to dwell, that they may prepare a Citie for ha-
bitation; and sow the fields, and plant Vineyards, which
may yeeld fruits of increase for vse. For these King-
domes neuer had more people in them, since their
first habitation, then now in these last fiftie yeeres,
when Cities are like Bee-hiues, sending swarmes of
men abroad into Suburbs enlarged, or into the
Country, now so full of Townes Corporate, and
scattered Villages, that *Englands* Common-wealth
may well take vp the words of the Church in the
Prophet, ^d *The place is too strait for me; giue place to me,*
that I may dwell: and yet they are not any way pestred
with throng, since Peace hath brought Plentie, both
to the comfort of the people, whose wants are sup-
plied by store of Coyne more currant now then e-
uer before, and to the honour of the Prince, who
may

may ioy in such an abundance of people, as faithfully now serue him in euery place; since as *Salomon* ^c saith, *In the multitude of the people is the Kings honour; but in the want of people is the destruction of the Prince.* Surely as it happened to the good Kings of *Iudah*, *Dauid*, *Salomon*, *Asa*, *Iehoshaphat*, *Vzziah*, *Iothan*, *Hezekiah*, and the godly *Iosiah*, that the more zeale they had for the purging of Religion from Heathenish Idolatry, the better they prospered in outward things, according as ^f *Jeremie* said to the Sonne of *Iosiah*; *Did not thy Father eate, and drinke, and doe iudgement, and iustice, and then it was well with him?* So we may plainely behold, and demonstrate the manifold blessings of God vpon ^s those Princes, who reformed Religion within these Kingdomes, whereas ^h *Shee*, who looked backe to *Sodome* againe, re-enslauiing her selfe, and her Kingdome to the Pope; liued alwayes in troubles abroad, like *Ismael*, ⁱ *Euery mans hand against her, and hers against euery man*; and at home, in contempt like degenerating *Iehoram*, ^k *not being desired.* They were rich, she poore; they were famous, she forlorne; they were loued, she lothed; they were peaceable, she peeuilh; they were bountifull, she bloudie; they wanne, and kept, what she spent and lost, God in truth ^l *forsaking her, who forsooke him.* For as *Nazianzen* ^m speaketh to the prayle of *Iovinian*; *The Prince that giueth strength vnto Religion, receiueth from Religion strength againe.*

Wherefore, now there is no reason, why ⁿ *Papists* should terme and call our Prince, and his people *Schismatikes*,

c *Prou. II. 28.*

f *Iere. 22. 6.*

g *K. Henry 8. K.*
Edward the 6.
and blessed *Q.*
Elizabeth.
h *Q. Marie.*

i *Gene. 16. 12.*

k *2. Chron. 21. 10.*

l *2. Chro. 15. 2.*
m *Nazianz.*
orat. 21. que est
de Athanasio.
n *St. Ipleton. lib.*
4. cap. 10. doctrinal. princip. &
Brislow 10. Motiue, & Kellison.
lib. 2. cap. 4. &c.
Ob.

matikes, and Apostates, for departing from them, who depart from Christ;

Sol.

Since if the *Pope* be *Antichrist*, as we before haue prooued at large, we the true members of the Catho- like Church of Christ in *England*, by this our depart- ure from the *Romish Synagogue*, doe nothing else at all, but what Scripture commandeth, Reason per- swadeth, Ancient Fathers preached, and some lear- ned Papists doe allow. The Scripture commandeth it both in the Olde, and New Testament: In the Olde both by the Law^o [*Thou shalt make no couenant with them (meaning the Canaanites) nor with their gods;*] and by the P Prophet, saying, *Though thou Israel play the Harlot; yet let not Iudah sinne: goe not vp to Gil- gal, neither goe vp to Beth-auen*: In the New, both by the A Apostle forbidding vs to bee *unequally yoked to- gether with vnbeleeuers*, and by the voyce from Hea- uen, crying, *Come out of her, my people, that ye be not partaker of her sinnes, and that ye receiue not of her plagues*. For the Reason which perswadeth this de- parture is twofold; first, the infection of sinne, which like a plague, spreadeth, as the *Satyrist* expressed it,

o Exod. 23. 32.

p Hof. 4. 15.

q 2. Cor. 6. 14.

r Reuel. 18. 4.

2.

I.

f Inuuenal. Sa-
tyr. 14.

— f *dedit hanc contagio labem,
Et dabit in plures, sicut grex totus in agris
Vnius scabiem cadit, & porrigine porci, that is,
Infection gaue this spot,
and will giue it to more,
Like one scabd sheepe corrupting all.
And one swine melling sore,*

t 1. Cor. 5. 6.

agreeing herein with the^t blessed *Apostle*, who there- fore will haue vs to shunne bad companie, because a
little

little leuen leueneth the whole lampe. The second, the infliction of like punishment vpon the like offenders, as the ^u *wages of sinne is death*, to bee inflicted according to this true rule of Iustice, which Bernard deliuered, ^x *Vna pœna implicat, quos vnus amor in crimine ligat*: the same punishment entangleth those together, whom the same loue doth binde in the same kind of sinne, as our English Prouerbe is, *Like sinne, like smart*. And therefore well might the Ancient Fathers, in their zeale for true puritie, both in doctrine, and life, preach for this departure from hereticall association, as (to name but two for all the rest) in the Greeke Church, Ignatius thus exhorteth the Philadelphians; ^y *Abstaine from all those hurtfull herbes, which Christ Iesus hath not planted, but that wild beast, that reioyceth in mans blond shed*; and amongst the Latines, Hilarie ^z thus earnestly vrgeth against the Arrian AVXENTIUS: *One thing I warne you; take heed of Antichrist: for the loue of those wals* (meaning of the Church where Arrians taught) *doe wickedly hold you: and yee doe wickedly yeeld reuerence to the Church of God in the houses and buildings; badly yee embrace the name of Peace vnder the colour of these things*. For euen the learned Papists themselues doe allow, yea, and vrge vnto their Pseudocatholikes a departure from Heresie, and Heretikes, as not to trouble you with the cautions of their ^a curious *Casuits*, concerning the auoyding of hereticall companie, it is a point of purpose handled by diuers concerning the Fauourites, and Defenders of Heretikes, adiudged for Heretikes, as

2.

u Rom. 6. 23.

x Bernard. Meditat. cap. 4.

3.

y Ignat. Epist. ad Philadelph.

z Hilar. li. contra Auxentium.

a Tolet. lib. 1. Instr. cap. 9. & Iacobus à Grapibus. p. 1. lib. 4. cap. 14. & Azor. p. 1. lib. 8. cap. 11

b Felisius in 8.
p. cap. 18.

c Henric. lib. 9.
mor. theol. cap.
15. §. 4.

d Viguer. In-
stit. cap. 10. §. 3.
vers. 2.

e Henr. Graui-
us in Annotat.
super c. 20. Au-
gust. lib. contra
Donatistas post.
Collat.

f Stapleton in
Or. de officio Pi-
viri advers. he-
reticos.

g Bristons Mo-
nim. Antihæretic.

23.

h Tertullian.
lib. de Coron.
Milit. cap. 13.

Ob.

i Stapleton. o-
rat. quam vocat
Aplog. Recentio-
ris Ecclesie.

Sol.

k Mornæus de
Eccles. cap. 10.

l Cyprian. Epist.
63.

by ^b Felisius, ^c Henriquez, ^d Viguerius, ^e Grauius, and our owne good Countermen, ^f Stapleton, and ^g Bristow, who set all those earnest, and heauie exhortations, which they make for *Recusancie* vnto their Disciples, vpon this onely chiefeft ground, that *wee must not haue any communion with Heretikes*. They grant the generall, concerning the flying from the companie of Heretikes; they would lay that in particular to our charge, which we well proue vpon them, onely because they are in subiection vnder the Great *Antichrist*, from whose heauie yoke our happie departure is thoroughly iustified by those fore-alleged places of Scripture, in the iudgement of *Tertullian*, ^h who saith, that *wee Christians are remooued from dwelling in that Babylon*, mentioned in the *Reuelation of Iohn*, albeit, *not as yet from the suggestion*.

But our ⁱ Aduersaries here would presse vs with an hard obiection, as they iudge of it, drawne from our Ancestors, and naturall Parents, liuing in times before, vnder the darknesse, and slauerie of *Antichrist*, as if either we must condemne those our forefathers vnto Hell with Infidels, and Heretikes; or approving them, condemne our selues.

But our ^k answere to this their poore Dilemma, is such, as *Cyprian*, vpon this like alleadged prescription, gaue against the *Aquarians*; ^l *If any of our fore-Elders, eyther ignorantly, or simply, hath not obserued, and holden this, which God himselfe hath taught vs to doe, by his owne Example and Mastership, there may be pardon granted vnto his simplicitie by Gods indulgence: but wee cannot be pardoned, who are taught and instructed of God,*
seeing

seeing our^m Sauour hath giuen sentence, that *the servant, who knoweth his Masters will, and doth it not, shall be beaten with many stripes.* For this charitable Iudgement we conceiue of our fore-Elders, in that we doe not single out any vnto damnation; but onely conclude vnder these, or the very like generall, and indefinite termes: First, that they might hold sure the foundation of true Religion, albeit they erred much in matters of circumstance & ceremonie, or in some not so waightie or momentanie Doctrines of faith. Secondly, that they erred more vpon ignorance, then obstinacie; as their great zeale in embracing and maintayning wil-worship, did evidently demonstrate. Thirdly, that at the time of their death, they of their owne meere good will, for the settling of their troubled consciences in the sweet repose of the peace of God, abiured, & renounced all those proud points of puffing vp Doctrine, concerning the strength of mans free-will, and the validitie of mans merit, and the corporall presence of Christ in the Sacrament and the helpe of other mens Suffrages after death, with other such like, onely then resting, and relying themselues vpon the sole merite of *Iesus Christ*: as I could instance in very many of them; but that I am eased of this labour by ⁿ *Illyricus*, first gathering, ^o *Gowlartus* well marshallling into their seuerall Ranks and Orders, the witnesses of truth liuing and dying before the daves of *Martin Luther*. Yet can I not omit the most liuely obedience of these two in their times reputed for great Men: the former is *S. Bernard*, who while he liued in the midst

m Luke 12.49

.1

2.

3.

n *Illyric. Catal.*
test. verit. tom.
1. fol.
o *S. Gowlart.*
tom. 3. art. 4.

p *Bellar. Chro-
nolog.*

q *Lib. 5. de vit.
S. Bernard. cap. 2
in tom. 2. Oper.*

r *Fox. Marty-
rolog. pag. 1238.*

s *Fox. Marty-
rolog. pag. 1623.*

of darknesse, about the yeere P of our Lord, one thousand, one hundred, and fortie, was a principall Patron of many Superstitions, imposed to the simple, vpon the pretence of meriting heauen; which carnall conceit, hee at the very point of death thus plainly confuted, when hee humbly beseeched the hearty prayers of his Brother *Arnaldus*: *¶ Be carefull to strengthen by your prayers, me, the very heele [calca-
neum,] or lowest member of the body of Christ,] voyd of all merits, that hee, who lyeth in waite, may not finde where to fasten his tooth, and to inflict a wound:* the latter is Doctor *Redman*, a good man in his time, and a great Scholler, who albeit in his former dayes hee politikely tooke part with the Popish side; yet vpon his death-bed hee freely renounced his former tenents, concerning the Reall bodily presence, and Purgatorie, and Iustification by Works, and such other like. For so strong is Truth, that although some Politikes may smother it in their life time: yet at the houre of their death, it will breake forth, either vnto comfort, vpon their true repentance, as it well appeareth in the former good examples; or else vnto condemnation, through the torment of conscience, arising vpon their retchlesse resistance, made against a known truth, whose strength is such, as compelleth them, in spite of their proud hearts, to yeeld an assent to that veritie, which before they wilfully oppugned against their conscience, euen as we read of that proud Beast *Stephen Gardiner*, Bishop of *Winchester*, who vpon his death-bed hearing Doctor *Day*, Bishop of *Chichester*, speake of free Iustification

“ in

"in the cloud of Christ our Saviour, said, What, my Lord?
 "will you open that gappe now? then farewell altogether.
 "To me, and such others in my case, you may speake it; but
 "open this window unto the people, then farewell altogether.
 "There are many deuices in a mans heart; neuer
 "thelesse the Counsell of the Lord, it shall stand. For God
 neuer wanted a Witnesse of his Truth; but eyther
 a Friend, to his owne saluation, or an Enemy, against
 his will, confessed the same to his owne condemnation,
 the Gospell being then, as now, and euer to
 some, ^u the *saunour of life vnto life*: to others, *the saunour
 of death vnto death*. How our fore-Fathers stood to-
 wards God in these darke dayes of *Antichrist*, we are
 not to iudge peremptorily, ^z *they standing or falling vn-
 to their owne Masters*. But yet, if they did as truly
 beleue, as they pithily penned their true confession
 of their faith in God the Father, Sonne, and holy
 Ghost: if they did as heartily pray, as they power-
 fully prepared themselues thereunto, especially vp-
 on their Death-bed, according to the rules of
 comfort ^y ascribed to *Anselmus* and *John Gerson*;
 then surely we cannot but deeme so well of them,
 as ^z *of shining lights in the middest of a crooked and per-
 uerse Nation*, wherein they liued, as ^a *Abraham in E-
 gypt*, ^b *Lot in Sodome*, ^c *DAVID in Mesbec*, the ^d *seu-
 en thousand in Israel*, and ^e *the sealed Saints in the
 middest of the earth*, from whom the Papists can
 haue no more allowance, then the wicked ^f *Samarit-
 aines* could finde from their pretended Father *Iacob*:
 since if our fore-Fathers had seene but halfe so much
 of the Popish tyrannie, superstition, and abominati-

t Prou. 19. 21.

u 2. Cor. 2. 16.

x Rom. 14. 5.

y In *Manuali
 Catholicorum*
 edit. à Guil.
Crasshaw in 16.
Ann. Dom. 1611

z Mal. 2. 15.

a Gene. 12. 14.

b Gene. 19. 6.

c Psal. 120. 5.

d 1. Reg. 19. 13.

e Reuel. 7. 3.

f Ioh. 4. 12.

g Eſay. 3. 7.
The Concluſi-
on applicato-
rie.

I.

Generall to all

h Pſal. 137. 6.

i Deut. 13. 8. 9.

k Pſal. 139. 21.

l Math. 12. 30.

m *Ambroſ. Ser.*
8. in Pſal. 119.

n Prou. 20. 8.

o Pſal. 101. 8.

p Prou. 28. 1.

ons, they would haue abhorred them with farre greater deteſtation then euer we haue: yet done, albeit we ſee them as openly manifeſted as the *ſinnes of Sodome*. And therefore now, it is our onely duty to ſupply their defect in knowledge, by a better zeale in practice, for the rooting out, and expulſion of *Pope and Papiffs*, if not out of our Country, where in they bee inuolued as Moths: yet out of our conceits, as men of a moſt maſſacring minde, declared by their *Powder-plot*, no way to bee pittied, or approved of vs, whoſe vtter ſubuerſion and ruine they ſecke, as the *children of Edom* cryed againſt *Hieruſalem*, *Downe with it, downe with it, euen to the ground*. For is it not a Law, made againſt the worſhippers of any ſtrange god, that *we muſt not conſent to them, neyther let our eyes pitie them*? Is it not a practice ratified by *DAVID*, *to hate them that hate God, as if they were our enemies*? And is it not the Rule of Chriſts Goſpell, *that he who is not with vs, is againſt vs, and he that gathereth not with Chriſt, ſcattereth*? Experience doth teach vs, that as Nettles doe not ſting vs, but vpon a light touch onely: ſo euils increaſe not but vpon forbearance, according to that axiome giuen by *S. AMBROSE*, *Facilitas venie inſcientium tribuit delinquenti*; Eaſineſſe of pardoning giueth encouragement to Offenders. So that, ſeeing it is moſt certaine, that *a King*, (and ſo any other Magiſtrate, that ruleth vnder him) *ſitting vpon the Throne of Juſtice*, chaſeth away all euill with his eyes, becauſe, as he *is* carefull to cut off from the Citie of God the workers of iniquitie: ſo the wicked, in the *P* guiltineſſe of their

con-

consciencs, will flye from the face of good Iustice, which, *as the 9 Northren winde theraine*, so scattereth abroad the backbiting tongue; and since, vpon the bad behauour of these wicked wights, many good and wholsome Lawes, to restraine their pride, and repress their furie, haue beene enacted, which without due execution, are of no better worth, then ^r *a rustie Sword in the scabberd*: I cannot (most Honourable, and Rightly Renowned) but vrge vnto your Wisdomes those words of King *Iehoshaphat*, spoken to all his Officers, set ouer the people, for deciding all causes of eyther conusance, *Ecclesiasticall or Ciuill*; ^t *Take heede what yee doe; for yee iudge not for man, but for the Lord, who is with you in the iudgement: wherefore now let the feare of the Lord be vpon you, take heede, and doe it: for there is no iniquitie with the Lord our God, nor respect of persons, nor taking of gifts.* For your Honours are to your Soueraigne, as these were to *Iehoshaphat*, Iudges of State, whom these words doe warne of a double beware; first to know what yee doe, then to doe what you know. To know what yee doe, by your skill in the Lawes, lest doing things at random, ye be put to reproofe, since first the cause is not for mans profite, but for Gods glory, which ^t must be sought onely, and aboue all things, (*for* ^u *he that honoureth mee, I will honour:*) and secondly, GOD Himselfe is present at the Iudgement, to strengthen your hands, for doing whatsoever yee shall iudge aright, or to turne that vpon your owne heads, what yee shall put to other men wrongfully, (*for* ^x *as a man soweth, so shall he reape:*) And to doe what

q Prou. 25. 23.

r Cic. 1. orat. Catilinaria.

2.

Particular to the Honourable Iudges and Lords then hearing.

f 2. Chron. 19. 67.

I.

r 1. Cor. 10. 31

u 1. Sam. 2. 30.

x Gal. 6. 7.

2.

2.

y Habac. 1. 13

z Iob. 15. 31.

a Deut. 33. 9.

1.

b Math. 10. 37

2.

c Livius lib. 2.

d Psal. 45. 6.

3.

e Esay. 49. 16.

f 2. Sam. 17. 8.

what yee know to bee right and conuenient, by the strength of your authoritie, fearing God, with whom is none iniquitie, being *y* a God of pure eyes; and hating Couetousnesse, that openeth a gappe for respecting of persons, and taking of gifts to *z* your owne destruction; because this case with you, is such as that was of the children of *Leui*, *a* who at *Maßah* and *Meribah*, and the dayes of the golden Calfe, said to his Father, and to his Mother, *I haue not seene him, nor did acknowledge his Brethren, nor knew his owne Children, he obseruing Gods Word, and keeping his Couenant.* For it may bee, many of you haue Parents, or Brethren, or Kinsfolke, polluted and peruered by *Poperie*, for whom Nature pleadeth; but Grace must preuaile, since first the cause is Gods, who hath said, *b* *he that loueth father or mother, sonne or daughter, more then mee, is not worthy of mee*: Secondly, the end of your care in this case, is the sole preservation of our King, and the State, which about all particular respects to your selues, you are bound to maintayne with as great zeale, as *c Brutus* had to hold vp the free State of the people of *Rome*, when he caused his owne sonnes to bee executed for conspiracie against the same; seeing, as yee are men publike; so your care must be publike, for publike securitie, *d* *forgetting your own kintred, & fathers house*. Thirdly, the persons, against whom yee are placed as *e* *walles of defence*, will not be wonne with loue, being wholly enraged with spite against vs. *f* like *Beares* robbed of their whelps; but must be repressed by rigor of Law, being euery way as presumptuous as their Pope himselfe is proud, to
take

take an ell, if you giue them an inch; to enter in at the least glat to spoyle our Vines; yea, vpon the least conniuence, attempting some course for atchicuing some mischiefe, *hauing & eaten the bread of wickednesse, and drunke the wine of violence.*

It may bee, they are fauoured in respect of their Gentrie, and generous Nature.

But touching their Gentrie; as I grant it to bee a worldly priuiledge: so it cannot bee included amongst spirituall prerogatiues; since as one ^h said well, *Non nascendo, sed renascendo fit iustus: A good man is made not by first birth, but by new birth.* And therefore Popish Gentlemen cannot much expect any fauour at your hands in this regard, since Heresie is as odious in a good mans eyes, as ⁱ was *Reubens Incest to Jacob*, who plainly denounced this sentence against him; *thou shalt not excell.* Now for their generous Nature, wherein doth it appeare? In that they seeme such, as will be ruled with reason? Yea, but I wish rather, that they would bee ruled by Grace. But how are they ruled by Reason? Because they submit themselues to the penaltie of the Law. Surely, thanks be to them for nothing, since it is not for conscience sake, ^k as they bee mooued only, but for feare of a greater mischiefe, that may accrew vnto them vpon their disobedience. For as Saint *Augustine* ^l saith well, *Sicut meliores sunt, quos dirigit amor; ita multo plures sunt, quos corrigit timor*; The better sort are directed by loue, but the more, and the worse must be corrected by feare.

I admit them generous, and kinde, and bountifull,

g Prou. 4. 17.

Ob.

Sol.

I.

h August. in
sentent. Prospe-
ri. 301.

i Genes. 49. 4.

2.

k Rom. 13. 4.

l August. Epist.
50. ad Bonifac.

Ob.

Sol.

m Rom. 14. 23
n Ephes. 2. 10.

o Menander a-
pud Stob. Ser. 42
p 1am. 4. 12.
q 1. Pet. 2. 13.
r Ephes. 1. 23.
f 1. Pet. 2. 14.

t Cantic. 2. 14.

u Psal. 122. 6. 7

full, and what other morall vertue else, you please, to be in them.

Yet to God they are no better for all this ^m without a true faith, then ⁿ *aliens from the Common-wealth of Israel*: and of you (my good Lords) they cannot bee esteemed for intire members of our bodie Politike, and Ecclesiasticall, without their true conformitie vnto Gods true Religion established in this State, since o *one Law* maketh one people, and P *one God* giueth one Law, to which without exception wee must q all be subiect, holding all of one Head, both Mysticall ^r *Christ Iesus*, and Politicall, our good King, if we will bee liuely branches and not rotten boughes. Yee haue well razed vp the roote of Poperie, by casting off the triple Crowne, and casting out of their Wafer-god Now rush downe the branches, that remaine, as a burden to this Realme and State, by wholesome seueritie in the due execution of Statutes, and Lawes, made against Iesuites and Seminarie Priests. Herelie, Schisme and all manner of Recusancie; that t our Vine may bee voide of Foxes and our branches hold their Grapes, till the Haruest of Happinesse, when your Honors, amongst other Saints, shall reape your reward. by the fauour of God, who meane-while will blesse your labours of loue for the good of his Church, and this flourishing Common-wealth, with all the comforts of Grace and Peace, in u the Peace and Prosperitie of Zion, and Hierusalem, well cleered from all those withered branches and rotten members, that hang, or depend vpon this great head *Ant christ*, as now

we

we are briefly to deliuer in the second part of this description, wherein it is said :

The third part, of all other
Heretikes.

¶. XXX. [Even now there are many Antichrists,
whereby wee know that it is the last
time.] As the name of Christ in Scripture is taken,
either particularly for the *Messiah* himselfe, or gene-
rally for those, who are either his Types forerun-
ning, as were all the Prophets, Priests and Kings li-
uing vnder the Law, of all whom it is x said, *Touch*
not mine Anointed, or Deputies following, being con-
secrated to his Seruice, by the vnction of his Spirit,
the Church with all the faithfull therein contained,
being therefore called by the Name y of Christ: so
the poysonous name of *Antichrist* is vsed by the
Holy Ghost, either particularly for the great Fox
himselfe, as the Article expresseth in this Text be-
fore; or generally for all his cubs together, who ei-
ther forerunne him, as Types or shaddowes in the
first sixe hundred yeeres after Christ, or else succeed
him, as his Deputies or Lieutenants, seeking to
maintaine his standing in those particular visible
Churches, out of which he was eiectioned by the force
of Gods Word, as we find the word vsed in all those
places, where the name of *Antichrist* is put, either in
the plurall number, as in my Text, or in the singular
num-

The Exposition
of the lar-
ter part, con-
cerning many
Antichrists,
which are He-
retikes.

x Psal. 105. 15.

y 1. Cor. 12. 12

z Ioh. Ep. 2. 7.

a Coloss. 2. 19

b Coloss. 2. 9.
10.

c Iohn 1. 16.

d Math. 23. 15.

number, collectiue for any one Seducer whatsoeuer he be, as where Saint *Iohn* saith, *z He that is such an one, is a Seducer, and an Antichrist.* For as the Types and Deputies of Christ are so called, not onely because of the outward anointing, but also for the inward, and true ministration of the Grace of Christ vnto them, *who a hold of the head, whereof all the bodie furnished and knit together by ioynts, and bands, increaseth with the increasing of God, because they b are complete in him, who is the head of all principalitie, and power, receiuing c of his fulnesse grace for grace:* euen so the forerunners and followers of this wicked Beast, which is the Great *Antichrist*, carrie the name, and marke of their Master, not onely because of that outward opposition, which they all make against Christ by seuerall wayes; but also for that inbred communion betweene them, by which the forerunners prepare the way for *Antichrist*, through the secret transfusion of their Poyson into the Papall Sea, which through the strength of stomake, doth perfectly digest it, and deliuer it to such Sectaries, as depending wholly vpon that See, through the vigour of their venome, with the *Pharises* in the Gospell, *d compasse Sea and Land, to make one of their profession,* whom being so made, they stuffe him vp with stubbornnesse, and line him through with all manner of lewdnesse, *to make him twofold more the childe of perdition, then themselves.* So that Saint *Iohn* from the multitude of these men thus opposed to Christ, doth most aptly demonstrate the approach of the last times, vnder this true forme of argument: *When Antichrist*

ticbrist shall come, it is the last time: But Antichrist is come; Therefore it is the last time. For the name of *Antichrist* hath the same signification in both the Premises, noting thereby vnto vs a bodie of Heresie, intirely consisting of an vnhappy head, and many bad members, forerunning or following the approach of their head, by opposing themselues against Christ Iesus, and his holy Congregation, either in faith, or manners, euen as both *Augustine* and *Aquinas*, with all the approoued Writers both of Papists, and Protestants whom I could yet see, or peruse, expound this place: whence now concerning Heresie, the verie soule of *Antichrist*, we may learne these two most certaine Problemes: the former, that from the first comming of Christ in the flesh, vntill his last comming to Iudgement, in this last Age of the World, there shall alwayes be Heresies crept into the Church of Christ Militant here vpon Earth: The latter, that all those Heresies whatsoever they be, shall alwayes haue some necessarie dependance vpon the Great Antichrist. The former point appeareth true, first, from the Scriptures in ^e the Parable of the tares, which must grow amongst the wheate, vntill the Haruest. For God, to ^f shew his wrath, and to make his power knowne, suffereth with long patience, the vessels of wrath, prepared to destruction: secondly, from the strength of a double Reason, the first of necessity, since Heresies are (if not essentiall,) yet very proper markes of these last times, wherein all things & grow worse and worse, as well in faith as in manners, the wicked deceiuing and being deceiued. For, ^h when the sonne of man shall come, shall he find faith on the Earth?

The

The doctrines drawne from this Text, thus expounded.
The former.

The latter.

The former prooued.

I.

e Math. 13.30
f Rom. 9.32.

I².

2.

g 2.Tim. 3.13.

h Luke 18.8.

i 2. Theſ. 3. 2.

k Luke 17. 28.

l Geneſ. 18. 32.

m Mat. 24. 12.

2.

n 1. Cor. 11. 19

o Math. 18. 7.

p Tertullian. de
preſcript. aduer-
ſus hereſ. cap. 1.q Euseb. lib. 10
hiſtor. Eccleſ.

r Sozomen. lib. 9

ſ Socrates lib. 7

t Theodor. lib. 5.

u Proſper in
appendice ad
Chronolog. Euseb.x Viſtor. in
hiſtoria. Van-
dalica.

y Euagrius lib. 6

z Alij, ut Epi-
phan. Sebol. lib. 1
part. hiſt. & Ni-
cephor. lib. 18.a Magdeburg-
tom. 10.

b Baron. tom. 10

c Oſiand. ſpito-
me pa. Centur. 36d Biſciola Epi-
tome Baron.
tom. 3.e Alij, ut Illyri-
cus & Gowlart.
in Catal. teſt.
veritatis.

The question implyeth this negative, *All men have not faith.* And ^k as in the dayes when Lot came out of Sodome: so shall it bee in the dayes of the Sonne of man: then there were ^l not tenne Righteous, for whose sake the Citie might have beene saved, as now, and hereafter there shall be scarce any, that may be thought worthy, ^m *Charitie cooling, and Iniquitie abounding.* The second of vilitie which the Apostle deliuereth, when hee saith, ⁿ *There must be Heresies also among you, that they which are approoved, may be made manifest among you.* For it must ^o needs be, that offences come; but woe to that man, by whom the offence cometh. Because as in a Fornace the Gold is purged, but the drosse consumed: so God permitteth Heresies alwayes in the World, that the faithfull by their tryall, may bee truly purged, when the wicked by their wilfull Apostasies shall bee knowne, as Tertullian P therefore said very well; *Hereſes ad hoc sunt, ut fides habendo tentationem, habeat etiam probationem;* that is, *Therefore are heresies, that faith by them having a triall, might receive an approofe.* For turne yee thorow all the Histories Ecclesiasticall, either written by the ancient Fathers, and Orthodox Scribes the Churches Pen-men, ^q Eusebius, ^r Sozomene, ^ſ Socrates, ^t Theodorite, ^u Proſper, ^x Viſtor, ^y Euagrius, and ^z other such; or digested into Centuries for distinction of times by the ^a Magdeburgenses, ^b Baronius, ^c Oſiander, ^d Biſciola, and ^e others: yet shall yee not find the purest Age of the Church, free from some one Heresie or other, either going before that Great *Antichrist*, according to that Catalogue made of them, with

with a sound Confutation by ^f Irenie, ^g Tertullian, ^h Epiphanius, ⁱ Augustine, ^k Philastrus, ^l Theodorite, ^m Isidore, ⁿ Nicetas, ^o Harmenopolus, and ^p other such: or following after, as his dregs, or reliques, retained in the Church of Christ, by some Reformers of Idolatrous abuses, too much deuoted to pretended Antiquities, through the subtiltie of Satan, who will haue the Prouerbe verified, *Vbi vber, ibi tuber*, Fatnesse breedeth filthinesse, as Tertullian ^r well obserued; *Faciunt fauos & vespe; faciunt Ecclesias & Marcionite; Vaspes make Honey-combes, and Marcionites make Assemblies.* For as we say in England, Where God hath his Church, the Deuill will haue his Chappell.

§. XXXI. Wherefore, in mine opinion, our Schismaticall Brownists ground their stiffe Apostasie from our Church of England vpon a very shaken, and weake foundation, when ^f they pretend Hereticall corruption growing in the Church, although it bee not of the substance of the Church, to bee the onely cause of their departure from vs; as if that a particular visible Militant Church could bee free from all corruption. For first, why is it said, to bee Militant, but onely, because wee in it, and it by vs, ^r *Wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknesse of this World, against spirituall wickednesse in high places?* Secondly, where shall this spirituall Combat be fought, wherein ^u *The flesh rebell:th against the spirit, and the spirit against the flesh, so that wee cannot doe the things, that wee would?* Out of the Church it is not, where all is flesh; neither yet in Heauen, where

P

all

^f Iren. aduers. her. lib. 5.
^g Tertull. in prescrip. aduers. her. cap. 46.
^h Epiphanius in Panario, & Anacephaleos. 1.
ⁱ August. lib. de her. ad Quod vult Deum to 6.
^k Philastr. lib. 1.
^l Theodorit. lib. 4. heret. fabular.
^m Isidor. lib. 8. Etym. cap. 5.
ⁿ Nicetas lib. 5. thesaur. Orth. fid.
^o Harmenopol. lib. 9. tom. primi Iuris Græco Roman.
^p Daneus in August. Zeged. n. in tabul. &c.
^q Apuleius lib. 4. Florid.
^r Tertull. lib. 4. contr. Marcion. cap. 5.
The vse of this doctrine: Re-proofe of Brownists.
^f Barrow and Greenwood, in their Examinations, and Fran. Johnson in his Answer to H. 7. and T. C.
^t Ephes. 6. 12.
^u Galat. 5. 17.

x Prou. 24. 26.

y Vid. Mercv.
Remum, & Wil.
cocks in locum.

z Heb. 12. 21.

a 1. Iohn 1. 7.

b Hieronym.
Epist. 46. ad Ru-
ficum.c Ephes. 5. 25.
& 27.

Ob.

I.

Sol.

all is Spirit. It must bee therefore in the Church, as yet Militant here vpon earth, wherein *the iust man falleth* (into smart because of sinne, for so the Hebrew word [כַּדִּיּוֹן *cadu*] doth note a relapse into a double mischiefe, y first, of *sinne*, because of infirmities, and then of punishment inflicted by Gods iudgement, for their recouerie) *seuen times a day, and riseth againe*. For as a Garment newly washed, will gather by vsing more filth againe, which must bee wrung out by washing continually, till the Garment be worne: so iust men fully purged by the blood^z of sprinkling, that speaketh better things then that of ABEL, euen^a cleansing vs from all sinne, while they liue in this World, by the weaknesse of the flesh are spotted with sin, against which the blood of Christ is alwayes effectuell, and of comfortable force, whiles they daily, and duely dippe and bathe themselues. soule and bodie therein, by their liuely faith, and vnfained Repentance, as Hierome^b expounding the fore-alleged words of Salomon, saith, *Si cadat, quomodo iustus? si iustus, quomodo cadit? Sed iusti vocabulum non amittit, qui per penitentiam semper resurgit: If he fall, how is he iust? If he be iust, how doth hee fall? But hee loseth not the name of a iust man, who alwayes riseth againe by Repentance*.

I know, that (as the Apostle^c saith) *Christ loueth his Church, and gaue himselfe for it, that hee might present it a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should bee holy, and without blemish*.

But this is spoken, not of a particular visible Congrega-

gregation, set to warrefare here on earth; but of the vniuerfall Church of Christ, whose glory in this world is inward and inuisible, as the *King is glorious within*. For if it bee outward, and shining in the true perfection thereof, then it cannot appeare in this scandalizing world, wherein the P Deuill rageth by the raining of *Antichrist*; but in the world to come, in which the Saints now militant shall rest from their *warfare then accomplished*; *they enjoying the glorious liberty of the sonnes of God, being then made like vnto him, and seeing him as he is*.

I cannot but grant, that it is our dayly dutie *to purge out the old leauen, that we may be made a new lump, as we are unleaued*.

But are wee now therefore without any leauen? Why must we then purge it out? Surely, wee are said to be unleaued two wayes; first, by the free imputation of Christs righteousness vnto vs through faith, as therefore it is said, *who shall lay any thing to the charge of Gods Chosen? It is God that iustificeth*: Secondly, by the true working of the holy Ghost in vs, according to the seuerall measures, and degrees of our sanctification, by which Gods Image is dayly renewed in vs more and more, till wee obtaine our measure in glorification, as the *Apostle* expresseth it most plainly in these words; *We all, with open face, beholding, as in a Glasse, the glory of the Lord, are changed into the same Image, from glory to glory, euen as by the Spirit of the Lord*: from the glory of Creation, to the glory of Iustification; and by this, from the glory of Faith, to the glory of sight; and in this, from

o Psal. 43. 13.

p Reuel. 3. 8.

q Esay 40. 2.

r Rom. 8. 13.

f 1. Iohn 3. 2.

Ob.

2.

t 1. Cor. 5. 6. 7.

Sel.

u Rom. 8. 35.

x 2. Cor. 3. 18.

y *Anselm. in*
 2. Cor. 3. 18.
 z *Aquin. 2. 2. q.*
 184. art. 20.
 a *Daneus p. 5.*
Isagog. lib. 2. c. 45
& Steph. Zegg-
din tab. de Per-
fectione, & Vr-
fin. Catechism.
part. 3. q. 114.
 b *Aristot. lib. 3.*
Physic. cap. 6.

c *Gene. 17. 1.*

d *Math. 5. 48.*

e *August. hom.*
 34. ex 50. homil.

f *1. Cor. 13. 8.*

g *Epiphani.*
 her. 52.

h *August. contr.*
Celestium.

i *Cyprian Ep. 52*

k *Hilar. in E-*
pist. ad August.

the glory of Grace, by which wee are the *sonnes of God*, to the glory of Glory, by which we shall bee like him. Thus *Anselmus* y glosseth this place, intimating what some z Schoolemen, and other a good Diuines of late well note vnto vs, that since there is a double perfection, the one *inchoatiua*, begun in this life, called, *perfectio via*; the other, *consummata*, finished in heauen, partly after our naturall death, in the soule alone; but fully in the whole man, at the last Resurrection, termed *perfectio vite*; that being, as *Naturalists* b speake, *Actus in potentiâ*; A perfection in motion, to a further degree; this *Actus in actu*, or *actus purus*; A perfection absolute, wherein the motion endeth, by attayning to it proper forme, and settled rest; we, who are Christians militant heere on earth, against the Flesh, the World, and the Deuill, are onely perfect *inchoatiue*, as men beginning to goe in the way, like c *Abraham*, commanded to walke before God, and bee perfect, that d we may be perfect, as our Father which is in heauen is perfect, vntill our perfection of life bee consummate in blessednesse eternall. For as e *Augustine* saith well, *Omnes imperfecti sumus; ibi perfectimur, ubi perfecta sunt omnia*: Wee are all here vnperfect, there shall we be perfected, where all things are perfect: because, when f that which is perfect is come, then that which is in part, shall be done away. Wherefore by this their proud assertion, what else doe these phantasticall *Brownists* declare themselves to be, but the viperous brood of the ancient Perfectists? such as were the g *Adamians*, h *Ce'sians*, i *Novatians*, and other k *Catharits*, against whom the Orthodox Fa-

thers

thers of the Church, assembled by the Imperiall authoritie, in the Councell at Milenis, ¹ pronounced the *Anathema*, a deadly curse, because by this their opinion of perfection absolute, they plainly contradict, and oppose themselves to the *Apostle Saint Iohn*, avouching, that ^m *if we say we have no sinne, we deceive our selves, and there is no truth in vs.* For marke they well, and be they ashamed, to heare what Great *Constantine* replied to *Acesius* a *Novatian* Bishop, much glorying in his owne personall, together with his fellow-Schismatikes perfection, *Erige tibi scalam, & solus in cælum ascende: Reare up a Ladder for thy selfe, and climbe up into heauen alone:* for thereby hee did not commend him, saith ⁿ *Sozomene*, but notifie to all men, that they, while they liue in this transitorie world, should not imagine themselves to be [*ἀναψήκτως*] void of all sinne. But as *Salomon* ^o hath obserued the miserie of all times, *There is a Generation that are pure in their owne eyes, and yet it is not washed from their filthinesse.* These idle heads cry out against our Church, *Corruptions, Corruptions*, and yet they themselves still hate to be reformed: *hauing a shew of godlinesse, but yet denying the power thereof*, as may appeare; first, by their blasphemous ^{*}tenent concerning the goodness of God, and other attributes, which they doe not hold to bee the same with the Nature of God, quite against ^rthat axiome touching Gods Simplicitie, *Quicquid est in Deo, Deus est: Whatsoeuer is in God, is God:* and secondly, by their vilely confused *anarchie*, wherein they liue, euery man as a King in his owne conceit, superciliously iudging other men in

1 *Concil. Milen.*
can. 6.

m 1. *Iohn* 1.8.

n *Sozomen. lib.*
4. cap. 21.

o *Prou.* 30.13.

p *Psal.* 50.16.
q 2. *Tim.* 3.5.

I.

* *The. White*
his discouerie
of Brownists
corruption.
r *Damasen. lib.*
1. *Orthod. fidei,*
cap. 5. & *Aquin.*
part. 1. summe,
q. 3. art. 3.

2.

f George Iohn-
son and others
returned from
them.

t Math. 23. 27.

u Ecclef. 7. 16.

x Apud Laua-
ter. in locum.

y Ouid. 2. Met.

z Deut. 5. 32.

a Prou. 15. 25.

b Prosper. Epi-
gram. 17.

those things, wherein themselves most offend; as, in Malice, Pride, Adulteries, and Incests, besides many petty Crimes winked at by their seuerer *Cato-
nian*, Master Pastor, and his Mechanicke *Elders*, if we may beleue the constant reports of their *owne* Sectaries, detecting both their weaknesse of iudgement, and wickednesse of life, to their owne true shame, but to our good instruction, who there-hence may perceiue, that all is not gold which glistereth; *Amsterdam* is not heauen, and their sanctified Par-
lour no such sacred Cell, as *Brownists* pretend, being no better then *whited tombes, and painted sepulchers*: faire without, but within very filthy. And there-
fore vpon the due and true consideration of all these mischiefes, it much concerneth vs all, to follow the aduice of the *Preacher*, saying, *Be not righteous over-
much, neither make thy selfe euil-wise; why shouldest thou destroy thy selfe? It is good (saith *PLINIE) to till the ground well, but to bestow vpon it more cost then
needs, may prooue great losse.* Extremities are dange-
rous; *Mediotutissimus ibis*; The meane is the safest: for therfore in the Law of God are we so oftentimes forbidden *to turne eyther to the right hand, or to the
left*: because the Deuill closely layeth for vs his net vpon both sides: at the right hand lyeth Heresie, at the left hand Iniquitie, to entangle vs, if wee wander at any times from faith or righteousness. But *the way of Life is aboue to the wise, that hee may de-
part from hell beneath.*

b *Hos inter laqueos currentem ad gaudia vita,
Non capiet mundus, cui via Christus erit*: That is,
The

*The world shall not catch that man,
Who runnes amongst these wicked ginnes,
To ioyes of life, if that his way
In Christ, his life he well beginnes.*

¶ XXXII. Now concerning the latter probleme of Heresie, that all *these heresies whatsoeuer they be, shall alwayes haue necessarie dependance vpon the Great Antichrist*, it is most certaine; since first, the entrance of *Antichrist* into the Church, is by a mysterie of iniquitie which (as the *Apostle* saith) *began then to worke*, euen then in his time, by tyrants, and seducers (saith *THOMAS AQUINAS*;) *these, by false doctrine, making an highway thereunto in the iudgement of Sedulius*; as those, by outward persecutions shew themselves to be the types and figures of *Antichrist*: Secondly, the efficacie of the Great *Antichrist*, is onely in heresie, which *Antichrist* sucketh from the poisoning Dugges of whoorish Impostures, as the *Aspis* is said to draw* *poysen from the Viper*, that in him may be fulfilled what was *saide* of *Hierusalem*; *Thou diddest trust in thine owne beautie, and playedst the harlot, because of thy renoune; and powredst out thy fornications on euery one that passed by: his it was*. Thirdly, the first abolishing of *Antichrist*, howsoeuer it be begun^h by the Spirit of Gods mouth, through the Preaching of Gods word: yet shall not bee fully and wholly perfected, till Christ come to Iudgement; and therefore, as by the obseruation of their *i Exorcists*, the deuill dispossessed, and cast out of their *Penitents*, leaueth alwayes behinde him a filthy stinke, to annoy the

The latter doctrine proued.

I.

c 2. Thef. 2. 7.

d Aquinas lect. 2. in 2. Thef. 2.

e Sedul. Hibernicus in 2. Thef. 2.

2.

f Diogen. apud Erasmod. in Chilib. ad. pag. 165.

* ἀσπίς νῆαπ ἐχιδνῶν φάρμακον δ' αὐτῆς ται: & applicat Tertullian. lib. 3. in Marcionem, cap. 8.

3.

g Ezech. 16. 15
h 2. Thef. 2. 8.
i Thyraus cap. 52. de demoniacis.

k Heb. 4. 12. &
1. Iohn 3. 8. &
Act. 19. 15.

l *Autor Oper.
imperfect. in
Mattheum, ho-
mil. 49.*

m 1. Reg. 9. 20

n Numb. 1. 31

o Iosh. 23. 13.

p 2. Thes. 1. 11.

q *Aretius prob.*

loco 46 & Zege-

din. tab. 1. de he-

ref. & Tolet. lib.

4. Instit. cap. 3. &

Azorius. tom. 1.

Instit. lib. 8. cap. 9

r *August. lib.*

contra Manich.

ut & apud Grat.

cau. 26. q. 3. can.

31.

beholders of so worthy a worke, then knowne to be finished by that sweete signe: euen so this Great *Antichrist* disturbed out of a Christian Kingdome, by the preaching of the Gospell (an act ^k more powerfull for destroying the workes of the deuill, then all Popish exorcismes) leaueth alwayes behinde him some rotten smell of some filthy abomination, which either openly is published by his sworne slaues and seruants, or secretly preserued by some of his *Opposites*, onely in appearance, being indeede his speciall fauourites, as the ^l Author of the imperfect worke vpon *Matthew*, inserted into *Chrysostome*, mystically interpreteth, *The abomination of desolation standing in the Holy place; to be all such wicked heresies, as preuaile in the Church, and stand vp in the Holy place, as if it were the word of truth, when yet it is not the word of truth, but the abomination of desolation, that is, the armie of Antichrist, which hath made the Soules of many men desolate from God: part of which Armie furiously marcheth like Iehu^m the sonne of Nimshi before in the Vaunt-gard; part of it slowly following, like the gatheringⁿ hoste of the Tribe of Dan, behinde in the Rereward. For since heresie to a Christian, is as the^o Canaanites were to Israel, Scourges to their sides, and Thornes to their eyes; Thornes in wounding the eye of their vnderstanding, by ^p beleeuing lies through strong delusion; and Scourges, in piercing their sides, that is, their wils and affections, by their peruerse choyce, and stiffe defence of false opinions, according as the^q learned define of heresie out of Saint^r *Augustine*, that it is a voluntarie error of the vnder-*

stand-

standing, whereby as the wicked forwardly chuse; so they stiffely maintaine an opinion, which is contrarie to some substantiall point, or doctrine of the Christian faith; Wee cannot but include all heretikes whatsoeuer, within the Sphere of *Antichrist*, yea euen holding their onely proper motion vnder his truely Ecclipticke line, at all his great points of Distinction in motion; as first, of his Rising; secondly, of his Height; thirdly, of his Setting or Fall from our Hemisphere. His Rising was within the space of sixe hundred yeeres after Christ, in which time there did fore-run him, as harbingers, most necessary to prepare him a way in the world, Heresies of sundry sorts, to the number of an hundred, eight and twentie, by the strict account which ^f *Philastrius* made of them, which seuerally ^t infused some poysonous point or other, to patch vp the monstrous bulke of great *Antichrist*; as some haue taught him to tye the true Church of Christ to one place onely, as the ^u *Donatists*; some to buy the places of honour and charge in the Church with money, and to pester it with Traditions, as that ^x wicked *Simon Magus*, and his associates: some to let it out to hire vnto single men onely, were they neuer so sensuall; as ^y *Marcionites*, ^z *Encratites*, ^a *Manichees*, and ^b *Abelionians*: some to ouer-burden the zealous followers of the true Church discipline, with many Heathenish, Iewish, and most vnprofitable and idle Ceremonies: as first, of Vnction, (the ^c *Valentinians*): secondly, of Images, (the ^d *Carpocratians*): thirdly, of Reliques, (the superstitious ^e *Sampsai*): fourthly, of Crosse, washings, yelping in singing, Anticke

I.

f *Philast. de her.*t *Zegedin. & Danens, ubi supra.*u *August. Ep. 50*x *Tertullian. ca. 46. de prescript. aduers. heres. & Epiph. her. 21.*y *Epiph. her. 42*z *Idem her. 47*a *Idem her. 56*b *August. cap. 87. de heres.*c *Irenaeus lib. 1. aduers. her. c. 18.*d *Idem ibid.*

cap. 24.

e *Epiph. her. 53*

f Iren. ubi supr.
g Epiph. her. 17
h Eusebius lib.
7. histor. c. 24.
i Theodorit. lib.
4. heretic. fabul.
k August. lib. de
her. cap. 68.
l August. de
heres. cap. 68.

m Vid. supra
p. 12. &c.

n Epiph. her. 26.
o Balam Cen-
tur. 4. cap. 21.
appendic. 2.

p Nicephor. lib.
15. cap. 28.
q Epiph. nar. 79
r Epiph. her. 48. & Pappus in
Epitome de he-
res. sec. 2.
s Bellar. lib. 4.
de Pontif. Rom.
cap. 3.
t Diodor. lib. 16
Bibliothec.
u Ambros. Epi.
31. & Prudent.
lib. 2. contra Sym-
machum.

Anticke gestures in ministring, vsing diuers Garments from other men, and hypocritically walking bare-foote, [*the^t Valentinians, & Hamerobaptists, h Samosatenus, i Meletians, k Nudipedales:*] others, who seeme more reasonable, although they were onely naturall men, taught him a Doctrine of magnifying mans free-will, onely to pufte vp his fellowes with a vaine conceit of their proper worth, as the *l Pelagians*; yea, some came so neere him, as they instructed him to open his mouth in blasphemie against Christ, either by a plaine deniall of Christs Person, as he is God, (for^m so the *Arrians* taught *Liberius* and *Felix*) and as he is Man, (for so the *Monothelites* suggested to *Honorius*;) or by a secret supplantation of him out of his Office: first, as hee is a Prophet by the new Gospell which the *n Gnosticks* first inuented, and o the *Minorites* afterward thought to haue brought in, if the *Vniuersitie* of *Paris* had not stood in the gap: secondly, as hee is a Priest, by the inuocation of Saints, and the Deifying of the Virgin *Mary*, brought into the Church by *p Petrus Gnaphaus*, and the idle *q Collyridians*: thirdly, he is a King, ruling his Church with his Spirit and his Word, against which the *r Montanists* pretended a spirit of comfort, that proued to be but a collusion, raised vp by the Deuill, for the after-inspiring of this *Antichrist*, now conceited of himselfe, that *t he cannot erre*, especially in *cathedra*, if he sit in his Chaire, like the *old Witch* at *Delphos* on her three-footed Stoole.

To conclude this point of his first rising, as it was *u* obserued of the ancient *Rome*, that when after
their

their Victories they settled the Prouinces, their course was to make this exchange, that the conquered should admit of the *Romane* Lawes, and the *Romans* embraced the Religion of the conquered: by which meanes *Rome* became the very *Epitome* or abridgment of all abomination, that raigned in the World: euen so wee may well finde in reading the Histories of the Church, that the suppressing of the former Heretikes by the authoritie, and learning, especially, of the Primitiue Bishops of *Rome* (most of them till *Gregorie*, for the space of sixe hundred yeeres after *Christ*, being Orthodoxe Fathers in regard of faith, howsoever too too ambitious in their manner of life,) was the only speciall helpe, and meanes for the speedier growth, and rising of *Antichrist*, who put downe their names, but tooke to him their nature; extinguished the Heretike, but aduanced the Heresie so farre, as it made any way for his best aduantage. For marke him in his height from *Bonifacius* the Third, for the space of nine hundred yeeres together, vntill *Leo* the Tenth, and see, if vpon any * controuersie of faith arising in the Church, and discussed in a Councell, the Truth it selfe was not most commonly, either adjudged for Heresie, or filthily mingled with many idle matters belonging nothing thereunto. Their *Councels* were most commonly but Conuenticles of Coozeners; theirs *Canons* then enacted but as *Lesbian* rules, applicable only to the Popes owne pleasure, who not content with the ouer-worne Blasphemies of the ancient Heretikes, hath stamped out a great deal of new

2.

* Legant Pontificij aut Mornum de Myster. Iniquitatis, aut Osiandri Centurias.

x Iussu Pij
Quinti, & Gre-
gor. 13.

new matter fallly coyned, from his owne brest and braine, as if time would serue, I could easily demonstrate, by a bagfull of base Mettall, wherewith their *Canon Law*, their *Missall*, their *Breuiarie*, their *Officium Mariae*, their *Iesus Psalter*, their *Manuell*, their *Counsell*, and *Catechismes* of *Trent* and *Rome*, and other their Libels set out with * *Popes* priuiledge, to the shame of Christianitie are wholly stuffed. But why should we rake vpa stinking kennell? we haue opened to the World enough before, concerning his Heresie, euen out of these Monuments.

y Ouid. 1. Fausto.

y *Octopedis frustra quaruntur brachia Cancris;*
Praceps occiduous ille subibit aquas:

3.

said the *Poet* of the setting of *Cancer* vpon the third of *Ianuarie*, being neere the beginning of the olde *Romane* yeere, as wee may in like sort speake of this crabbed *Antichrist*, who going backward through *Apostasie*, setteth forward by his fall into hellish Damnation. For the arch of his eleuation hath not beene so large aboue our Hemisphere these last hundred yeeres almost (Gods Name therefore be prayed,) as it was in times before: now it is shortned by his *Cosmicall* setting, through the rising of the Sunne of Righteousnesse vpon this Western Reformed halfe-side of the Christian World, in which yet this *Antichrist* hath left behind him some thicke, and grosse mists of diuers deepe Errours, as yet to bee tossed vp, and tumbled out of our Skies, by the neerer ascent of our bright Sunne to our Verticall. I cannot denie what all the World knoweth, heartily

^z grie-

^zgriewing at the Diuisions of *Reuben*. I would ^a in *charitie* couer those spots, wherewith some haue besmeared the face of their Assemblies, in all other points so farre as I can finde by their seuerall ^b Confessions, right truely Orthodoxall. But alas, they are too openly discovered by ^c some, who take paines to put ^d those asunder whom God would haue to ioine together in vnitie against the *Great Antichrist*, that daily getteth ground vpon our dissentions. And therefore I must needs tell out, what I finde in my poore iudgement, to bee the base Relikes of *Antichristian and Popish Opinions*, as yet maintained by some particular Teachers in some Reformed Churches, onely to giue warning of a Snake in the grasse; of a ^e Viper in the bundle of sickes, which commeth forth of the heate, that is, flyeth the tryall of the inlightning Spirit, and fasteneth vpon *PAVLS* band, that is, maketh seizure vpon the doctrine (which Saint Paul taught;) euen to pusse vp and kill those vpon whom it setteth, if they doe not quickly shake it off into the fire, in which vpon ^f tryall it will quickly burue.

The first Relike is, that ^h *Consubstantiation*, together with his necessarie adherent *Vbiquitie*, both wholly depending vpon that grosse ⁱ *Capernaite*, ^k *Lateran*, ^l *Popish* conceit of the Reall presence of *Christ* in the *Eucharist*.

The second is, that Monster ^m of vniuersall *Electiō, Redemption, and Vocation*, together with those their *Consequents*, the *uncertaintie of Saluation*, and *deniall of Perseuerance vnto the Saints*, all flowing from that ⁿ *Heathenish*, ^o *Pelagian*, ^p *Popish* maintayning

z. Iudg. 5. 16.
a 1. Pet. 4. 8.
b Vide & Harmonia. Confess. per Belgas & Corpus Confess. per Gasp. Laurentiū.
c L. Osiander fil. in 2. part. Enchirid. Controversiarum, & Eckardis in suo Compendio controversiarum Calvinianarum.
d Matth. 19. 6.
e Ephes. 4. 2.
f Act. 18. 3.
g 1. Cor. 3. 13.
h Vid. Hutterum in explic. lib. de Concordia art. 7. & 8.
i Iohn 6. 52.
k Concil. Lateran. 4. sub Innocent. 3. cap. 1.
l Concil. Trid. sess. 13. can. 1.

1.

m Vid. Hannum in cap. 8. Ioh. & Hemingium de Vniuersali gratia, Suec. Arminium, &c.

2.

n Stobæus lib. 2 Eclogarum cap. 7
o August de heres. cap. 88
p Concil. Trident. sess. 6. can. 5

3.

q Vid. Beza
de Presbyter. &
Excommunicat. &
explicat. Ecclesi-
ast. Discipl. per
Trauers.
r Plutarch. in
Agide, & Cleom.

s Bullinger, &
Gwa'ther hac
scribunt apud D.
Bancroftis disco-
uerie, cap. 35.
t Plin. lib. 8. nat.
hisor. cap. 30.
u Aelian. de bi-
stor. animalium
lib. 6. cap. 14.

x Prou. 16. 29.

y Ephes. 4. 14.

ob.

Sol.

I.

z Math. 18. 7.

2.

ning of Free-will to good in man corrupted.

The third, and last, but not the least to endanger the Church in regard of her Gouvernement, is that High and transcendent Consistorian authoritie of Pastor with Lay Elders, aspiring to a Primacie aboue Kings and Princes, vnder the plausible pretence of perfect Reformation, but indeed with the proud mind of the Spartan & Ephori, who to keepe one King in compasse, reared vp aboue him fise Thrones farre higher, and of greater Soueraigntie, as these deluded Disciplinarians, in purposing to pull one downe, set vp many Popes. So cunningly can the Deuill play the Serpent & Amphisbena, in going forward at both ends at once: and so like u to the Hyena is wicked Heresie, that whom it catcheth by the counterseite voyce of a reasonable man, it first doth infatuate, and lull them asleepe by the soft touch of a sopiferous hand, and smooth discourse, but afterward deuoureth with a cruel tooth, as the wise King said, *A violent man enticeth his Neighbour, and leadeth him into the way that is not good*; and as the blessed y Apostle noteth the trickes of Heretikes, that *by slight, and cunning craftinesse, they lye in waite to deceiue the simple*.

But it may bee, some will aske, why such bad opinions, and so vilely erroneous doctrines, and practices are suffered or maintained amongst men liuing in Reformed Churches?

To whom I answer first, that *z offences must needs come, howbeit woe to that man, by whom they come*: secondly, that the true Church of Christ is exercised

by

by these faults, which although some doe stiffely maintaine vpon their owne priuate motion, to their owne destruction: yet are cast out of the Church of Christ, by her faithfull Pastors teaching, and her godly Princes fighting for the Truth of *Christ Iesus*. So that such Heresies & Schismes as arise in our Churches like ^a Tares in the field, are defended by none, but by such, as ^b waxe worse and worse, deceiuing, and being deceiued, as appeareth, either by their secret coluding vnder colourable tearmes of a true meaning, craftily deuised for escaping of due punishment (so was it with ^c *Arminius* ^d *Vorstius*, and others) or by their open and shamelesse revolting to Papiests, as *Schioppius*, *Iustus Calvinus*, *Walsingham*, and others, or to *Anabaptists*, as *Smith*, or to *Brownists*, as *Johnson*, or to the *Anti-Trinitarians*, as *Laelius Socinus*, or to the most abominable Sect of *Familiists*, as *David George*, *Henry Nichols*, and some such Phantastikes in *England*, and the *Low Countries*, against all which Viperous Generation, and Deuillish Brood of Hellish Heretikes, Our Churches pronounce ^e a *Maranatha*, and our Soueraigne Princes, according to their seuerall Estates of Government vnder God in Christ Iesus, are carefull to execute the sentence of death, thereby ^f to purge out all euill from *Israel*, and to root out the Relikes of the Great *Antichrist* out of their Kingdomes. For what should be done else to meete with these mischieses?

¶ XXXIII. Surely, what meanes God Himselfe vsed against the Head, the same must bee taken in hand, by good Men of God, to cut off the Taile;

I

a Math. 13. 32.

b 2. Tim. 3. 13.

c *Arminius in declarat. sententiae, & Apologia.*
 d *Vorstius in Oratione, & Responsione ad articulos Angliae.*

f 1. Cor. 16. 20

g Deut. 13. 5.

The vse of the
 latter doctrine

I.
To Ministers.
h Ephes. 6.15.

i Tit. 1.6.9.

k Math. 2.14.

l *Enseb. lib. 6.
de Demonstr. E-
uangelicā, ca. 20.*
m *Vid. Zebue-
rum, Adag. sacr.
Centur. 5. Adag.
63.*
n Esay 19.1.

o Iohn 3. 23.

p *Leo primus,
Epist. 46. cap. 1.*
q Esay 8.20.

r 1. Pet. 1.18.

I meane, that against such Heretikes and Schisma-
tikes, they must put in vse the double Sword, Spiri-
tuall and Temporall; that, for the Ministerie, this,
for the Magistracie. For, that Ministers must fight
with the Sword of the Spirit, ^h which is the Word
of God, against these enemies, the *Apostle* doth war-
rantize, by this his prescription, directed to *Titus*,
who ⁱ must ordaine in euery Citie of *Creete*, where
he left him, such *Elders*, or *Bishops*, as hold fast the faith-
full Word, as they haue beene taught, that they may be able
by sound doctrine, both to exhort, and to conuince the
Gayne-sayers. For, as when ^k *Christ*, with *Ioseph* and
Marie, flying from *HEROD*, went downe into *Egypt*,
^l the Images there trembled; and when the Gospell
began to bee preached by the *Apostles*, the Oracles
there ^m ceased, according to that Prophecie of the
burden of *Egypt*, ⁿ Behold, the Lord rideth vpon a swift
cloud, and shall come into *Egypt*; and the Idols of *E-*
gypt shall be moued at his presence, and the heart of *Egypt*
shall melt in the midst of it, &c. So when *Christ* shall
speake by the preaching of the Gospell, for refor-
mation of Religion, then *Antichrist* shall feare, and
Heresies will flye away, (as ^o they, who doe euill, hate
the light) to the great encouragement of all Gods
seruants, who because the Euangelicall and Apostolike
faith ouerthroweth all Heresies, therefore are alwayes to be
most mindfull to keepe that rule, saith *P Leo* to *Anatolius*.
For to the ^q Law, and to the Testimonie, if they speake
not according vnto this word, it is, because there is no light
in them: since this Word is a ^r light, that shineth in a
darke place, vntill the day dayne, and the Day-starre arise

in our hearts. But it may be, this Word, howfocuer it be *the power of God vnto saluation in them that beleeue*; yet cannot, through the iudgement of hardening, winne the Heretike, although it moste evidently conuinceth the Heresie : and therefore the Temporall Sword must bee drawne out by the Magistrate onely, *who beareth not the Sword for naught*. For ^u a wise King scattereth the wicked, and bringeth the wheele ouer them : because it is a Law, that ^x the man that will doe presumptuously, and will not harken vnto the Priest [that standeth to minister there before the Lord thy God,] or vnto the Iudge, euen that man shall dye, and thou shalt put away the euill from Israel. For lo, a double rule, fit for all Gouvernours to obserue for their quietnesse against all such disturbances: the former from ^y TERTULLIAN, *Duritia vincenda est, non suadenda*; *Stubbornenesse must by force bee overcome, and not be perswaded by any sayre meanes*. The latter from ^z BERNARD, *Melius est vt pereat vnus, quam unitas*; *It is better that one perish, then that the unitie should bee dissolued*. Princes are here to deale as Chyrurgions doe with ripened vlcers; *lunche the sinners, to let out sinne*, if not from the Offendor, who it may be is incorrigible, yet from the ouer-lookers, and standers by, who by that meanes may feare, as Cyprian ^a said, *Plectuntur quidam, quò ceteri corrigantur*; *Exempla sunt omnium, tormenta paucorum*: that is, *Some are punished, that others may bee restrained: for all may take example, although some onely smart*. Therefore if Christian Princes, by that true Authoritie which they receiue from God, shall seuerely punish either pernicious

Q

Heretikes,

f Rom. 1.16.

2.

To the Magistrate.

t Rom. 13.4.

u Prou. 20.26.

x Deut. 17.12.

1.

y Tertullian. lib. contra Gnos-
ticos, cap. 21.

2.

z Bernard.

a Cyprian. Scr.
de lapsis.

3.

To the people
of God.

a Num.b.16.41

b 3.Hewr.7.10

c Prou.19.16.

Three duties.

I.

Of gratulation

d Euseb.in orat.
de laudibus
Constantini.

Heretikes, or obstinate Schismatikes, according to their due deserts, either with Death, or Exile, or Proscription, or Imprisonment, or deprivation from Benefice, or by any other course, which by Law is prescribed; wee (my deare Brethren) must not grudge or murmure thereat, as the ^a *Israelites* did vpon the iust destruction of rebellious *Corah*, and his company, lest, as they were, so we may bee plagued with some Iudgement for our rash discontentment, which if it proceede of pitty, is folly; since they pitty not themselues: but if from a settled affection of good liking towards those wicked Imps, then it is a part-taking, which is as obnoxious to punishment, as the sinne was of the principall Offenders, seeing, as the rule of ^b Law runneth, *in high Treason* (such as Heresie is to God-ward) *there is no Accessorie. When^c the wicked are multiplied, transgression increaseth; but the righteous shall see their fall.* Surely, wee true Subiects vnto His Soueraigne Maiestie, within these His seuerall Kingdomes and Dominions, are most entirely bound and obliged to a three-fold dutie; First, of Gratulation: Secondly, of Supplication: And thirdly, of Obedience.

Of Gratulation, or most heartie thanksgiuing vnto our great and best God, that hath so thorowly inflamed the good heart of our most Gracious Soueraigne Lord, *King IAMES*, with so godly a zeale, for the iust defence of the True, Ancient, Catholike, and *Apostolske* faith, that we may as truly report of His most Sacred Maiestie, as ^d *Eusebius* did of *Constantine* the Great, that *whereas he alone is impugned by*

all false gods, he alone of all Princes may most deservedly be reputed the sonne of the true God, who said by his Prophet, *c* *Them that honour mee, I will honour; and them that despise me, shall be lightly esteemed.*

Of Supplication, or most humble and dayly Prayer, that God in his great mercy, towards vs his poore people, would most firmly corroborate and strengthen the Arme of His most puissant Maieslie against all enemies whatsoever, for the timely destruction of the wicked of the Land, that he may with *f* holy *Danid*, cut off all wicked doers from the City of the Lord. For, saith *Salomon*, *g* *Take away the drosse from the siluer, and there shall come forth a vessell for the Finer: take away the wicked from before the King, and his Throne shall be established with righteousness: because, as Lampridius* *h* *deliuereth of the Common-wealth, it is safer if the Prince be euill, rather then that his friends be euill.* For he is but one, and may bee reclaimed by good aduice, whereas they are but as so many Wasps or Vipers, that not onely may hurt the head, but infect the whole body. And therefore *i* one said well, *That it was a good duty to punish badde liuers; for that, as* *k* *Isaus* *thought, thereby is prohibited all iniurie from others.*

Of Obedience, and due obseruance of that most wholsome counsell which *S. Paul* *l* gaue the *Romanes*, saying, *Marke them which cause diuisions and offences contrary to the doctrine which yee haue learned, and auoyd them.* For that marking, [*τὸ χωρίζειν*] sheweth sharpnesse of wit; this auoyding, [*τὸ ἀποκλίνειν*] prooueth vprightnesse of will: and both of them most behoofesfull in dispatch of these duties, seeing Heresie

c 1. Sam. 2. 30.

2.
Of Supplication.

f Psal. 101. 10.

g Prou. 25. 5. 6

h *Ælius Lampridius* in *Alexandro Seneca*.

i *Apud Euripidem* in *Scirone*.

k *Apud Stobæum* Ser. 44.

3.
Of Obedience
l Rom. 16. 17.

I.

m Plutarch. de
solertiâ animaliu

n Math. 10. 16.

o 1. Cor. 3. 13.

p Iob 31. 3.

2.

q Ioh. Ep. 2. 10

I.

r Plutarch. in
Apophthegmatis
Laconicis.

lyeth secret like Snakes in greene grasse, very hardly to be discerned by bleared eyes, or dull pates: and Heretikes are craftie, like their Master the *Devill*, able to seduce and withdraw the most constant from their settled true course, if they doe not beware. First, therefore, as the Foxes^m of *Thrace*, by *Plutarchs* report, doe not runne or passe over any Ice, whereof that Countrey hath plenty in Winter, before they haue layd their eares thereunto, to finde either the water vnderneath running, or the bottome soundly frozen: so we in this wary wisdom of Foxes, as of ⁿ *Serpents*, are not to imbrace any doctrine deliuered vnto vs by any man whosoever, before wee haue well tryed the soundnesse thereof, both in matter and forme, whether it be ° as *Gold*, *Siluer*, and *precious Stone*; or, as *Timber*, *Hay*, and *Stubble*. For the ^p eare tryeth words, as the mouth tasteth meate. Secondly, as by sensuall memory the Beast will shunne the pit, into which he hath either formerly falne to his hurt, or is likely to fall in by the very like danger: so we, men by reason, and Christians by grace, must carefully eschew those whom we haue found Heretikes, or any way resembling them, and that, euen both in conceit and company; as *S. Iohn* ^q gaue counsell, saying, *If there come any vnto you, and bring not this doctrine, receiue him not into your house, neither bid him God speede.* First, *bid him not God speede*, by any inward approbation, either of his learning, or of his life: of his learning; for, *Quid me melior, si non iustior?* said ^r *Agefilas* of the King of *Persia*? *What is he better then I, if he be not more iust then I am?* And so may

may wee enquire of any mans learning, let him bee neuer so great a Doctor, *what is he better learned then another man, if hee be not more orthodox?* He surely, in my iudgement, is the best Scholler, that is first *†* *θεοδιδάκτος*, taught of God, and then *†* *διδάσκων*, apt to teach other, what himselfe had well learned, as therefore the *Apostles*, although *†* *ἄγραφοι*, vnlettered men; yet were better seene in all *†* true learning, then any of the *Jewish Rabbines*: and so was *†* *Methodius* before *Origen*, *Malchion* *z* the Priest before the Bishoppe *Paulus Samosatenus*, onely for that they held and maintayned what God taught them out of the holy Scriptures.

For as there *†* was no Gold either put in, or bestowed vpon the Tabernacle, which was not weighed with the shekell of the Sanctuarie: so no kind of Learning is fit to build vp the Church of Christ, but that which being weighed in the ballance of Gods Word, is found to be Orthodoxe, by true agreement with the proportion of Faith, since *†* *Knowledge puffeth up, and † much Learning will make a man mad, if it be not found in the words of truth and sobernesse*; as therefore *Iustine Martyr* *†* accounted those to be the Teachers of our Religion, who taught vs not according to their owne humane opinion, but only from the gift giuen vnto them from aboue by God: Of his life; for Heretikes cannot bee honest men, because they haue forsaken the ground of Honestie, which is Truth, as *Gregory* said *†* well; *Profecto ab equitate discrepat, quicquid à veritate discordat*: Truly that doth disagree from equitie, which differeth from ve-

Q3

ritie.

† *Esay* 54.13.
& 6. *Iohn* 45.
† *1. Tim.* 3.2.
u *Act.* 4.13.

x *Luke* 21.15.
y *Epiphanius*.
64.
z *Euseb. lib.* 7.
bis *Eccl.* 6.23

a *Origen. homil.*
3. in *Leuiticum*.

b *1. Cor.* 8.2.
c *Act.* 26.25.

d *Iustin. Mar-*
tyr in Exhortat.
ad *Gentes*.

2.

e *Gregory. lib.*
18. *moral. cap.* 2.

f Math. 7. 16.

g *Æſop* deu-
ſica & ſerpente.h Iudg. 17. 8. &
18. 6.i *Theognis*.

k Ephes. 5. 11.

ritie. Beware, ſaith ^f our Saviour, of the rauening
Wolues in the Sheepes clothing. And therefore, ſecond-
ly, [*receiue him not into your houſe*] for any priuate
conuerſement at all, leſt, when hee is warmly ſet-
led, he fill the houſe with Hereſie, as *Æſops* & Snake
is ſaid to doe with hiſſing, and ſo prooue no better
then the baſe ^h *Leuite* did to rich *Micah*, firſt, a flat-
tering Seducer, and then a falſe Traytour, as I feare
me, many Noble, and Worſhipfull Houſes in Eng-
land find by woſull experience in their too kind, and
bountifull entertainment of *Ieſuites*, or *Seminarie*
Prieſts; of *Schiſmatikes*, or other Sectaries. For as the
Greeke Poet ⁱ ſaid well,

Ἐδλὼν μὲν γὰρ αἶψ' ἰδὼν μαθήſαι. ἢ ὃ κακῶϊσιν
Συμμιχθῆς, ἀπολὺς καὶ τὸν ἴοντα νῦν, that is,

*Thou ſhalt learne good things from the beſt;
With bad thy ſoule to death is preſt.*

Haue ^k then no fellowſhip with the vnfruitfull workes
of darkneſſe, but rather reprove them. For your wits
by the Scriptures are directed to diſcerne them; and
your wils by Gods Spirit are preſerued to auoide
them; Reade Scriptures; aſke Grace; know them;
keepe this; and although the imminent dangers bee
great by the approch of the laſt time, and raigning
of moſt vile Men, *Antichriſt* and *Heretikes*: yet ſhall
it neuer equalize, or match the great benefit of moſt
comfortable Deliuerances, procurable to you two
wayes; firſt, in reſpect of *Antichriſt*, and his fol-
lowers, by their plaine diſcouerie vpon their *Apoſta-
ſie*;

ſie; ſecondly, in regard of our good eſtate, who ſhall know all things neceſſarie for our Saluation, by the moſt ſoueraigne Vnction, the working of the Holy Ghoſt, as it now remaineth to bee declared from the words following in the two next Verſes of my Text.

But the handling of the Remnant as behoofefull to bee ſpoken of, as what hath beene ſaid, becauſe through preſent plentie I could not attempt, I leaue to be performed, either by ſome other more perfect Scribe, or elſe by my ſelfe, if by Gods prouidence at any time hereafter I ſhall bee called againe vnto this High, and fearefull Place: now in the meane time moſt humbly beſeeching your Honours further patience for the brieſe recognizing in theſe few Propoſitiōs, what now you haue heard ſpoken rudely, but yet truly, *in trigono per tetragonum* (as Geometricians talke) in a triplicitie of *Quaternions*, firſt, concerning the end of the World; ſecondly, touching that Great *Antichriſt*; thirdly, of the deduction and continuall propagation of Hereſie from that *Antichriſt*. Concerning the end of the World, wee deliuered theſe foure things: Firſt, that the World ſhall end, and that by fire, although we know not, how it ſhall end ſo: Secondly, that it ſhall end quickly, ſince all the ſignes are almoſt fully complete: Thirdly, that therefore we muſt bee ſober, both in opinion, eſpecially, concerning the time of the laſt Day; and in life, by well getting, and right vſing of theſe worldly goods: Fourthly, that together with this ſobrietic, we muſt be moſt watchfull in the ſettled courſe

The Concluſion of all, recapitulating the chiefe head or points before deliuered.

*Partis prime
Propoſitio 1.*

1.

2.

3.

4.

2. Partis
Propositio 1.

2.

1.

2.

3.

4.

3. Partis

Propositio 1.

2.

3.

of an holy life. Touching that Great *Antichrist*, you haue heard ; First, what is *Antichrist*, defined by his causes, *efficient*, *materiall*, *formall*, and *fnall*, only as they are expressed in seuerall Texts of holy Scripture : Secondly, *Who this Antichrist is, euen the Bishop, or Pope of Rome*, as wee prooued, both largely, and truly, First, by a true demonstration drawne from the former causal definition of *Antichrist*, in all points fitted vnto the *Pope*, and then by a cloud of Witnesses, not only prophesying, as the Ancient Fathers did, but also pronouncing, that the *Pope was that Antichrist*, as the Iury of the Kings, Bishops, and Monkes gaue open Verdict: Thirdly, in what captiuitie and slavery, all Papists especially in *England*, are implunged by their Prison, their Irons, their Dyet, their Iaylors, by all which they are become neither true Christians, nor good subiects: Fourthly, that the libertie, which wee the faithfull of *England* enioy, by the free vse of the double Sword, Spirituall, and Temporall, is so great in all due respects both inward and outward, that none of vs should any way either pittie them in heart, or helpe them in action, whiles they continue so stubborne and peruerse, as we dayly find them. Of the deduction, and continuall propagation of Heresie from that *Antichrist*, it was declared, First, that Heresie must continue in the World, from the first, vntill the second Comming of Christ: Secondly, that therefore the *Separatist Brownist* hath no ground at all for his wicked Schisme from vs: Thirdly, that all Heresies whatsoeuer, depend vpon that Great *Antichrist*, either

ther in his rising, or at his height, or in his declining :
Fourthly, that therefore they are all to be cut off by
the right vse, both of Spirituall, and Temporall
Sword; vnder one Christ, by one King, commanding
that, and handling this, for the onely true good, both
of *Church and Common-wealth*, to the glory of God.

Lord, we beseech thee, make haste to an end, that
thou mayst abolish *Antichrist* for thy Churches full
deliuerance, and the perfect restoring of all thy crea-
tures vnto the glorious libertie of the Sonnes of
God, through our onely Lord and blessed Sauour,
Iesus Christ, to whom one only wise, powerfull
and mercifull God with the Father, and the
Holy Ghost, be all honour and glory
now and for euermore.

Amen.

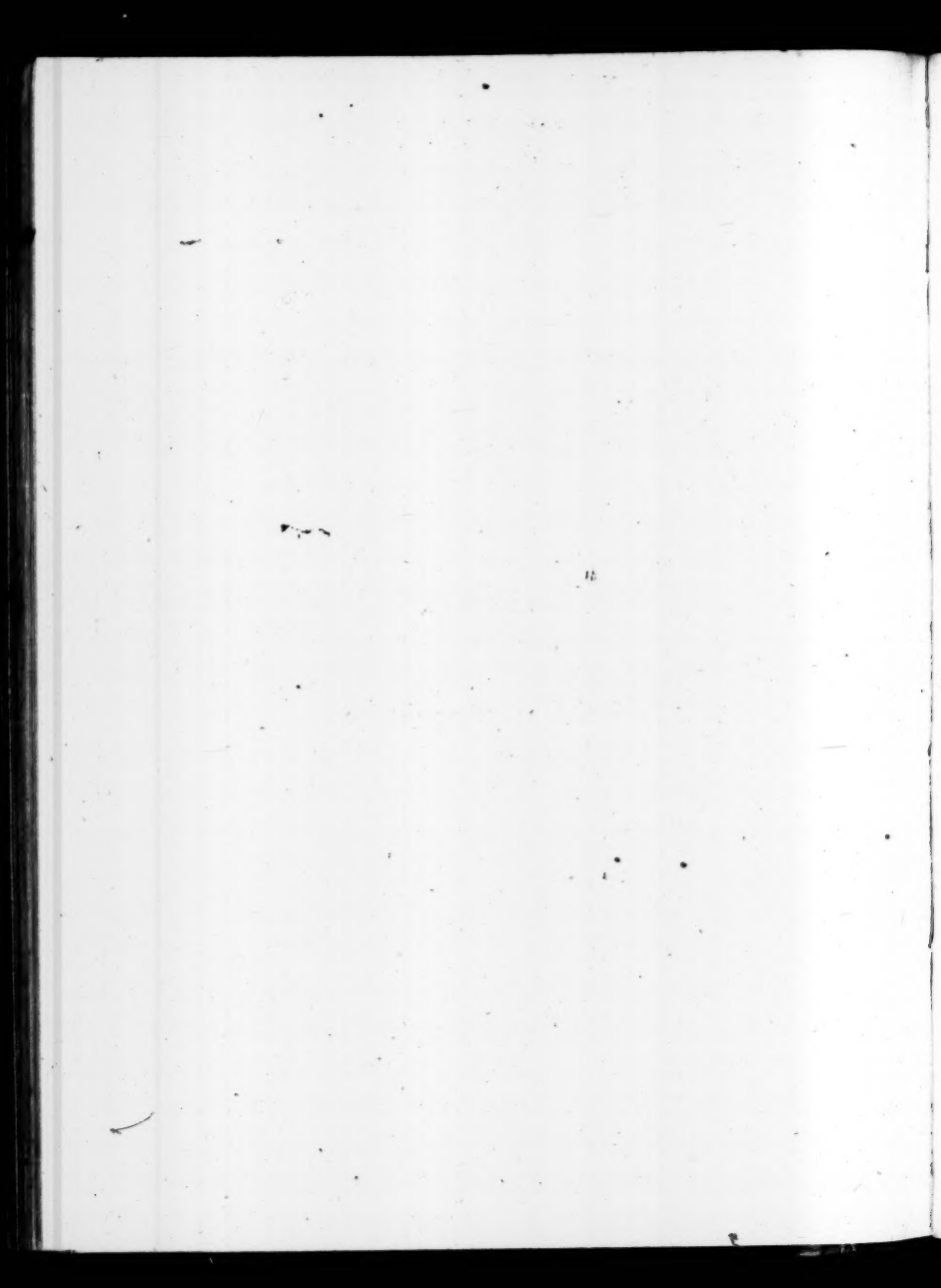
A M E N, *Lord Iesu; come quickly:*

A M E N.

FINIS.

4.

*Oratio conclu-
sua.*



THE TRIAL OF GUIDES.

By the touchstone of teachers,
JESVS CHRIST:

In a Sermon, Preached vpon
the fourth SUNDAY after

TRINITYE:

By THOMAS THOMSON, Bachelor
in Diuinitie.

R O M. 2. 21.

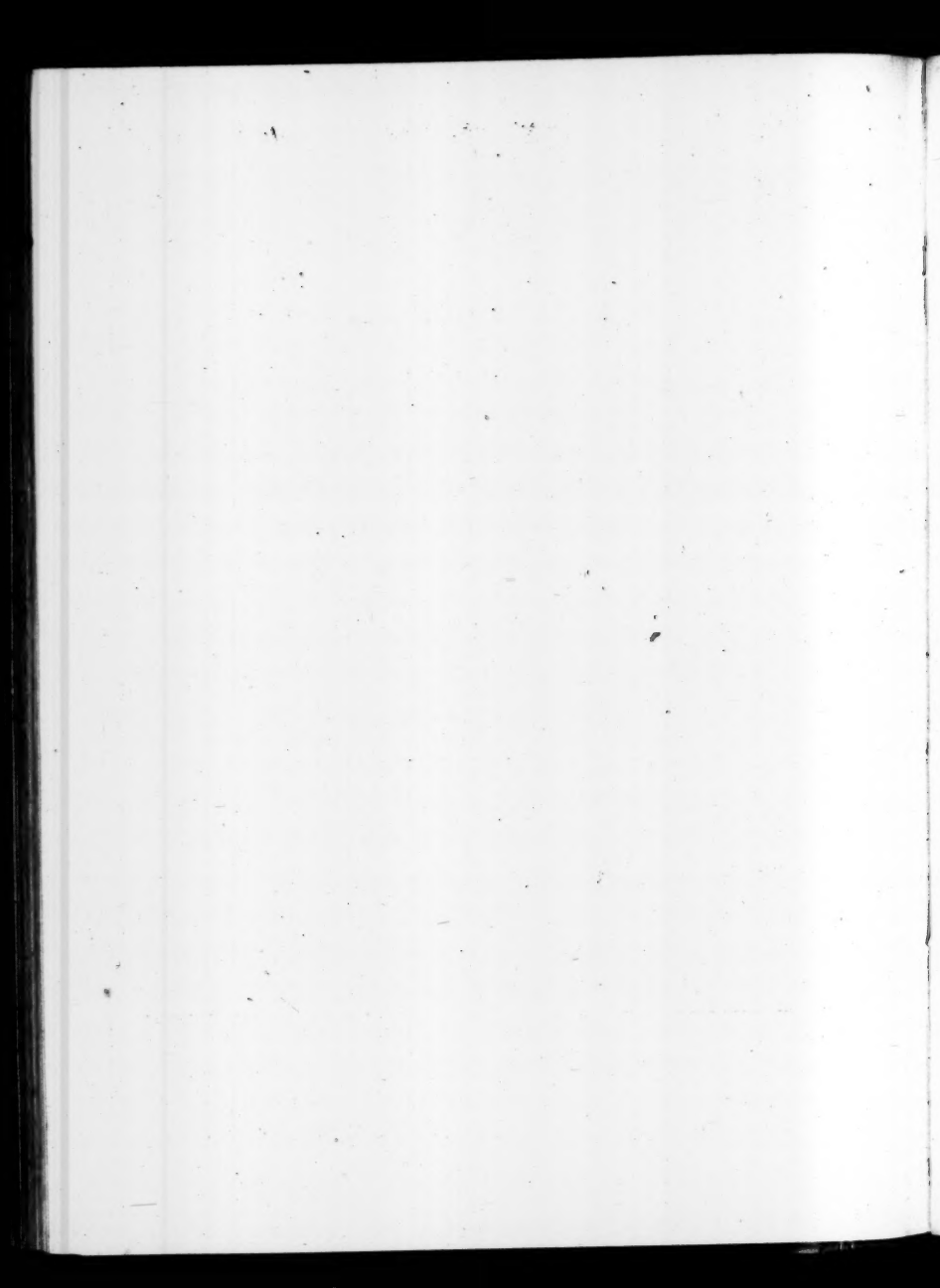
Thou which teachest another, teachest thou not thy selfe?

AMBR O S, lib. de dignit. Sacerd. cap. 6.

*Ipsius magis credunt homines esse laudabile, quicquid Episcopus habuerit
delectabile:* Men belecue that thing to bee more praise-worthie,
what a Bishop reputeth delightfull.

L O N D O N

Printed by *William Stansby*, for RICHARD MEIGHEN,
and are to be sold at his Shop at Saint Clements Church,
ouer-against Essex House, and at *Westminster*
Hall. 1 6 1 8.





TO THE RIGHT REVEREND FATHER

In God, RICHARD, by Gods
most gracious providence, Lord Bishop of
Saint Asaph, mine *Honourable Patrone*,
and Diocessan, Grace, Mercie and
Peace, from God our Father, and from
our Lord and Sauour, Iesus

CHRIST.

How necessarie it is (my Honourable
good Lord) for a true Christian
Congregation, to haue set ouer
them a fit man of God, who by his
learned tongue may minister a
word in due season to the wearie,
and by his good example of life,
guide the wandring and wilfull Sinners, vpon their true
Repentance, into the way of Peace, I neede not demon-
strate, since daily experience hath well approoued, that
where no Prophecie is, the people perish: or (as some
a well

THE EPISTLE

a Pagnine &
Arias Montanus in 19. Pr. 18

b Math. 12. 44.

c Zach. 3. 1.

a well learned men interpret the Originall) the people are idle, spending the Lords Day, and other good times, vainly, if not viciuously, in idle sports of fleshly lusts, which fight against the soule, like the olde Gentiles, carryed vnto dumbe Idols, euen as they were led. For like people, like priests: they must needs bee lost sheepe, when their Shepheards, in the times before, caused them to erre, and goe astray, by turning them away vpon the Mountaines, either to wander like b the dispossessed restless spirit, from the Church, or if they come neere it, to worship what they know not.

But albeit the murdering and the lying Deuill, in his old worne hatred against mans soule, seeketh still to deuoure, and darken all vision and knowledge of God, by the stoppage or hinderance of the seasonable settling of powerfull Preachers of Gods most holy Word amongst Gods people, euen c as Satan stood at Ioshuah his right hand, to resist him from building the Temple: yet God in his mercy so visiteth his holy Ones, that they at their need shall not want a Scribe well taught vnto the Kingdome of God, for perfecting the Saints, for the worke of the Ministerie, and for the edifying of the bodie of Christ: Because that some, either planting PAUL, or watering APOLLOS, shall be sent from God, into the World, as into the Vineyard, at euerie houre, till the end of the day.

For haue there not before times for the space of these sixteene hundred yeeres together, many Prophets and Righteous men appeared in the World? May not wee find by the delightfull perusal of the Stories Ecclesiasticall, how good men were appointed from God, either by an ex-

tray-

D E D I C A T O R I E.

traordinarie calling to reſorme things amiſſe, or in ordinarie ſunction to preſerue things well ſetled? Surely if this preſent Generation wil harken, neither to the piping, nor to the mourning of their play-fellowes in the ſtreets, that is, eif ſo they wil not attend either to the Goſpell, or to the Law; that comforting, this correctiſg in the preaching thereof; then are they cleane without excuſe; then muſt they expect from the mightie hand of God, moſt iuſt and ſeuere puniſhment for their ſo wilfulla Rebellion, and reſiſtance of Chriſts raigning ouer them.

Indeed the Harueſt is great, but the Labourers are few, if we regard who are fit for theſe things. Yet, ſince one of a thouſand may, by caſting out the draw-net, gather very many of euery kinde, as PETER wanne two thouſand at once; and ſince of thoſe many, but a few may be choſen, as all the bidden gueſts had not on a wedding garment; the Church may haue choiſe enough of faithfull Paſtors, if ſhe ſeeketh them a here they may bee found in Naioth or Mount Ephraim, in our bleſſed Vniuerſities; where the abundance of Gods Spirit moſt comfortably appeareth in the multitude of Prophets, and the profitable variety of refined conceits in Prophets Childre; ſome excelliſg in doctrine, others in exhortation; this man in the gift of tongues, that man in diſcuſſiſg of doubt; one in ſweetneſſe, another in ſoundneſſe, and euery one in ſome degree indued with ſuch graces, as may iuſtly giue occaſion to any carefull Chriſtian, of doubt and diſtraction in making a good choiſe of ſuch a fit man of God, as may faithfully diſpoſe the ſecrets of God. Yea, and further, as ſome may preſently, vpon the touch of the coale from the Altar, in the zeale of Gods glory, ſay with the

Pro-

c Hieron. Hil-
lar. & Aquin. in
Matth. 11.

THE EPISTLE

Prophet, Here am I, send mee : so other may offer their service unseasonably, being either young Schollers, rather puffed up in pride, then furnished with fit learning, or an over-worne Seniour superanited from paines, and soaked so in ease, that he cannot well endure the watchfull labours of a faithfull Pastour, or lastly, a Wolfe in a Sheepes clothing, who in his Colledge, might be like a young Serpent, not hardened in sting and harmlesse, onely by the most wholesome restraint of Collegiate discipline: but coming abroad, may appeare in his likenesse, eyther of a politike-Popish Time-seruer, or of a peenish-pepusian disturber of the Churches peace.

And therefore the holy Ghost had good cause and great reason to lay downe plainly in sundry places of sacred Scriptures, the readiest meanes, and truest marks of Teachers and Guides; those for finding, these for tryall; and both together for our direction, who are first to search, that we may finde; and then to try what we haue found, whether he be a seeing or a blinde Guide; a Shepheard, or a Wolfe. For we must try all things, and not belecue, till we haue tryed the spirits that are come into the world; seeing, as SALOMON^d obserued, The simple beleueeth euery word; but the prudent man looketh well to his goings; as did good IEHOSHAPHAT, in hearing AHABs prophets, and the noble Beræans, in trying by the Scriptures the words of Saint PAUL.

A Christian dutie so absolutely necessary, that I, the least and meaneest of all Christs seruants, being called by Gods providence, at the godly appointment of your good Lordship, signified vnto me by my most faithfull friend M. THOMAS KYFFIN, your Lordships Chapleine, to
preach

DEDICATORIE.

preach at Welch-poole before your Lordship, upon the next Sabbath after your Lordships Visitation there holden before, could not thinke of any other better subiect, then of this spirituall tryall, which the Church thought fittest to bee taught to Gods people at that time, by this Text of Scripture, which I then expounded, being a part of the Gospell appointed to be read in the Church that day. For I thanke God for his mercy, those my poore labours were by his onely blessing so well accepted, first, by your good Lordship; secondly, by my learned and most religious brethren of the Ministerie; and lastly, by all Gods people then hearing mee, that upon the earnest request of diuers godly Christians for the sight of my notes, I haue (I feare, too boldly) enterprised to publish them vnto the world, somewhat enlarged in forme more then in matter, as the iudicious then hearing, but now reading, will beare me witnesse.

Treasure hidden, and sealed fountaines are vnprofitable, said ^e PHILADELPHVS, exhorting the Iewes to turne the Scriptures into other Languages: and NERO^e could apologize his presumptuous piping, by the Greeke Proverbe, There is no respect of secret Musicke. For a candle must not be put vnder a bushell, neither should the talent be hid: & Paulum sepultæ distat inertæ celata virtus.

Onely now my feare is in the disproportion of my poore gift, no manner of way worthy to be offered to your good Lordship, whose dignitie requireth the linclode of a learned tongue, for the true expressement of that due thankfulnessse, wherunto I stand for ever obliged, by the strength and sweetnesse of your Lordships great fauours, both generally declared by your Lordships good prooffe of my poore

R

endeuours,

e Apud Epi-
phanium lib.
de ponder. &
mensuris.
f Sueton. in
Neron.

g Horat. lib. 4.
Od. 9.

THE EPISTLE

endeuours, and particularly demonstrated by your good Lordships late beneficence, collating most freely vpon mee, a further good meanes for my greater encouragement in liberall studies, and the better maintayning of my comfortable charge. For vnthankfulnesse is a great sinne, and the least suspicion thereof is a great grieffe to a true honest man, who will not be like a Cullinder, letting all slip thorow, reseruing nought for thankfulnessse, which is a binding vertue vnto three good duties: h first, of acknowledgement for the receite; secondly, of readinesse in giuing of thanks; and thirdly, of recompence by an honest requitall according to his abilitie.

h Aquin. 22.
q. 18. art. 2. in c.

i Lib. 5. de Beneficijs cap. 5.

Yet since, as SENECA well determined, it is no shame for inferiours to bee ouer-matched by their superiours in the entercourse of beneficence; here is my comfort, that your good Lordship, according to that great measure of Gods Image in you, will accept my willing minde, according to that I haue. For in the offering of Purification, the poore womans Pigeons were as well accepted, as the fat Lambs of the rich: in casting into the treasure, the Widdowes mite was more commended, then the rich mens great and superfluous gifts: and in respect of good vse, or enioying of worldly riches, a little that a righteous man hath, is better then the riches of many wicked.

I yet lessen no mans gifts; in the conscience of mine owne weaknesse, much fearing the successe of this my bold enterprise, in offering this small token of my bounden duty vnto your good Lordship, to whom this my service most properly belongeth, in regard not onely of the first preaching thereof before your Lordship, in the time of your Lord-

ships.

DEDICATORIE.

ships most godly Visitation of Priests and people in your Lordships Diocesse; but also of that true, right, and most lively patterne of a good Guide and a faithfull Shepheard, which by Gods grace your Lordship most constantly exhibiteth in the sight of all the world, formaliter & effectiue, as our Schoolemen say; formaliter, in your owne Person, by the full performance of all those Episcopall vertues, which S. PAUL prescribed vnto his sonne TIMOTHIE; and effectiue, in ordaining and inducting other fit Guides, whose breasts haue in them Vrim and Thummim, light and perfection, great learning and good life, vnto Pastorall places within the large precincts of your Lordships Diocesse.

Vox beatitudinis tuæ in toto orbe pertonuit, & cunctis Christi Ecclesijs lætantibus, diaboli venena siluere, said ^k HIEROME to THEOPHILVS: a Presbyter to a Bishop, in that hearty congratulation of his godly zeale for the building of the Church of Christ, wherein I am bold to present vnto your good Lordships Patronage This Triall of Guides, used by your Lordship for the example of others, to the good of the Church. Vouchsafe then, my good Lord, for Christ his sake, a fauourable acceptance of this my small endeouour, till God by his grace, through your good Lordships great encouragement, enable me vnto higher and better things; seeing in solemne deuotion I professe before God in Christ, with GREGORIE NAZIANZEN, ^l μή τὸ ἐμὸν πρόσωπον, ἀλλὰ καὶ τὸ ὑπὲρ ἄλλων, not onely to looke to mine owne Commoditie, but also to the Profit of others, ouer whom by your good Lordship I am appointed, through the mercy of God, a Watchman, and a Shepheard, to ouer-see and feede, not preaching my selfe,

k Tom.1.Ep.
71.

l Orat.8.

THE EPISTLE, &c.

m Nazian.
ibid.

but Iesus Christ the Lord, and my selfe their seruant for Iesus sake. For as all other Ministers of Christ are, ^mso ὅργανον ἐμὸν θεοῦ, ὅργανον λόγου σου, ὅργανον καλῶ τεχνίτη τῷ πνεύματι ἀρμολογούμενον, καὶ κηρύττον, I am onely an Instrument of God, an Instrument by his onely grace, indued with reason, yea, an Instrument fitted, and stricken vpon by the most excellent Artist, the Spirit of God.

n Psal. 35. 27.

And therefore I conclude this my poore Dedication of this small Worke, with a double Commendation to the Guidance of this most gracious Gouvernour, first, of you Lordships Person, Family, and most comfortable Posteritie, saying withall the Louers of your Righteousnesse, ⁿ Let the Lord be magnified, which hath pleasure in the prosperitie of his Seruant; and secondly, of all vs your Lordships Clergie, and all our painefull labours, with the words of MOSES, ^o Let the beautie of the LORD our God be vpon vs, and establish thou the workes of our hands, vpon vs; yea, the workes of our hands, establish thou it: for of him and through him, and to him are all things: to whom be glory for euer. AMEN.

o Psal. 90. 17.

Mountgomerie, March, 10.

Your good Lordships euer most
bounden to all duties in
Iesus Christ:

THO. THOMPSON.



THE TRYAL OF GUIDES.

THE TEXT.

LUKE 6.

39. *And hee spake a Parable vnto them: Can the blinde leade the blind? Shall they not both fall into the ditch?*

40. *The Disciple is not about his Master: but euerie one that is perfect, shall be as his Master.*



That Salomon said of a rightly, wise man, doth most truly besit our blessed Sauour Iesus Christ: ^a *The heart of the wise teacheth his mouth, and addeth learning to his lips.* For who is in heart wiser, then *Wisdom*^b dwelling with Prudence, and finding out Knowledge of wittie Inventions? or who can adde more Learning to his lips, then Christ, who himselfe is the ^c *Scribe well instructed vnto the Kingdome of Hea-*

a Prou. 16.23.

b Prou 8.12.

c Math. 13.52

d Psal. 78. 2.

e Hieronym. in
18. Matb.f Clement. A-
lexand. lib. 6.
Strom.
* λέξις δι' ἑτέ-
ρων τὰ κυρίως
λεγόμενα με-
τένεργας πα-
ρίστανεσα.g Hieronym.
Com. in 4. Marti.

h Heb. 9. 9.

* παραβολῇ.

i Heb. 11. 19.

* ἐν παραβολῇ.

k Calvin apud
Marlaor. in
Heb. 11.l Aquin. Lect.
4. cap. 11. Ep. ad
Heb.

uen, like the good Householder, bringing forth out of his Treasure things New, and Olde: Olde in the Letter, New in the Spirit; Olde by the Law, New by the Gospell; Olde according to the plaine way of teaching; New by Parables in an vncouth manner, that thereby hee might fulfill what was foretold by the Prophet, saying, ^d I will open my mouth in a Parable: I will utter darke sayings of olde. For after that hee had plainely taught them many things of the Morall Law after a plaine manner, hee turneth his stile vnto an higher pitch, or way of teaching, consisting in Parables, as it was a very familiar vse by Saint ^e Hieromes report, to all the Syrians, and especially to them of Palestina, to annexe Parables vnto their speech, that what could not bee holden by the Hearers vnder a simple phrase of speech, might bee kept by them in memorie through similitude and examples. For what is a Parable, but (as it is defined by ^f CLEMENT ALEXANDRINVS) * a speech shewing effectually by other wordes things spoken properly, or to vse Saint ^g Hieromes words, Rerum naturâ dissimilium ad aliquam similitudinem facta comparatio: A comparison of things dislike in nature made vnto some similitude? and that either in deeds or wordes; in deeds, which are Types, as the ^h Tabernacle was a * Type of future things; and ABRAHAM ⁱ received ISAAC from the dead * in a Figure, either of Christ rising againe (so saith Master ^k CALVIN) or of Christ dying in his Manhood, as the Ram was sacrificed; and liuing in his Godhead, as ISAAC was deliuered (saith ^l Aquinas :) in words, which expresse vnto vs a Similitude, either openly and plainely, and so it is called

בְּרָא

משל a Sentence, a Prouerbe, or a Parable, such as were those^m Parables of SALOMON, which the men of H E-
ZEKIAH, King of Iudah copied out; or obscurely and
darkely, and so it is tearmed in that holy Tongue חֲרִי
(of the roote חָרַח *hee spake obscurely*) an Enigma, a
Riddle, or a darke Speech, such as Samsonⁿ proposed
to his Companions; such as the ^o *Queene of Sheba*
demanded of *Salomon*, and such as our blessed *Sau-*
our most eloquently redoubleth, here in my Text,
vnder most elegant Tropes and Schemes, That the
people about him, and his Disciples might the bet-
ter beleue what before he had spoken. For I cannot
thinke with P *Maldonatus*, q *Tossanus*, and others, that
Saint *Luke* doth παλιδῶς, or confusedly heape vp to-
gether this maine multitude of morall Precepts
without connexion, or order vsed by Saint *Matthew*,
in the fifth, sixth, and seuenth Chapters of his Go-
spell: because GODS Spirit, by which Saint *Luke*
wrote, is no *author*^r of confusion, and this speech of
our *Sauour* registred by Saint *Luke*, is another from
that which Saint *Matthew* recorded, this being spo-
ken in the plaine, that on the *Mount*; this contay-
ning many matters, which are there wanting, as some
things are there which are not here. For whereas we
find many of the same things written in both, yea
and spoken to the same end; yet are they not the
same speech, since a *good tale may bee twice told,
and for the hearers it is a ^f *sure thing*, our blessed *Sa-*
uour by repeating those Doctrines, intimating vnto
vs the necessary vse of them all in an holy life. A-
gaine, I cannot with ^r *Theophilact*, ^u *Iansenius* and o-

m Prou. 25.1.

n Iudg. 14.12.

o 1. Reg. 10.1.

p Maldonat. in
Luc.

q Tossan. in Lu-
can.

r 1. Cor. 14.33

* δὲς ὅτι
τὰ καλὰ.

f Philip. 3.1.

t Theophilact.

in Luc.

u Iansen. har-
monia Euangel.
cap. 43.

x *Aquin. in Ca-*
tendā sup. Luc. 6.
 y *Caictan. in*
Comment. sup.
Luc.
 z *Sella in 6 Luc.*
 a *Tolet. ibid.*
 b *Coster. postill.*
in Dominic. 1.
post Pentecost.
 c *Piscat. in 6.*
Luc.
 d *Zepper. postil-*
la in Dominic.
 4. *post. Trinit.*
 e *Cic. lib. 2. de*
Inuent. & 10.
Tbo. Freigius in
Analy in Cic. ora.
 f *Marke 8.26.*

thers, referre these words to that prohibition of rash
 iudgement set downe in the 37. Verse: for then the
 speech should bee interrupted and broken by the
 putting in, betweene that prohibition and the reason
 thereof, a precept concerning almes in the 38. Verse.
 And therefore rather then to make such raw cohe-
 rences and knittings of our Sauours words, I pre-
 ferre the wittie iudgement of ^x *Aquinas*, and ^y *Caic-*
tane, followed by Writers not only *Popish*, as ^z *Stella*,
^a *Tolet*, and ^b *Costerus*, but also some of the Reformed
 Churches, as ^c *Piscator*, and ^d *Zepper*; all who say
 ioyntly, that this my Text, and all the wordes fol-
 lowing haue no coherence with any one speciall
 point of the former words, in particular, but with all
 the whole speech together, wherof these words with
 others following to the 46. Vers. make vp the 3. part
 of this Oration, called by our curious ^e *Rhetoricians*,
Contentio, the troublesome part, wherein wee labour
 to answer and satisfie all obiections. For hee that
 can see but dimmely, as he who ^f *saw men walke like*
trees, may in reading of this Chapter, easily find out
 foure seuerall parts of this holy Sermon, as first, an
Exordium or *Preface* consisting of *blessings*, to the
 good, and *woes* to the bad from 20. to 27. Verse. Se-
 condly, a *Proposition* of many morall precepts, toge-
 ther with their seuerall *Confirmations* interlaced, to
 this 39. Vers. Thirdly, a *Confutation* of sundry
 obiections, which the vnbeleeuing hearts might set
 out against the former truths, vnto the 46. Verse.
 Fourthly, a *Conclusion*, exhorting them to obedience,
 from the 46. Verse, to the end of this Chapter. So
 that

that you see how these words are to bee referred to all the precedent Discourse, for the better strengthening thereof, by preuenting this secret obiection, which the Hearers in their hearts might imagine against the former instructions, vnder these or the like words:

[*Thou teacheſt farre otherwise, then doe the Scribes and Pharifes, who ſit in MOSES his Chaire; how then can we, who haue left all to follow thee, beleue thy ſayings, and ſo be thy Diſciples?*]

For our *Sauour* answereth by two ſeuerall *Parables* or *Proverbs*, the one concluding, that they muſt not follow the *Scribes* and *Pharifes*, who are but blinde guides without true knowledge, vnleſſe they will fall into the pit of error, and deſtruction: the other inferring, that ſince he himſelfe is the only true *Maſter*, about whom none liue, they muſt faſhion themſelues vnto his perfection, that therein they may, as neere as they can, bee like vnto him. And thus, (Right Reuerend, Right Worſhipfull, and moſt dearely beloued Men, Fathers, and Brethren in our moſt bleſſed *Sauour*) yee haue plainly pointed out to your quicke view, and godly conſiderations, the ſcope and ſumme of all the ſeuerall matters herein comprized, which being deliuered in two excellent Similitudes, the one from a *Guide*, the other from a *Maſter*, may for our better memorie and edification, bee referred to thoſe *practicall uſes of Canonickall Scriptures*, which the bleſſed *ꝓpoſtle* moſt properly tearmeth, *ἐπιτιμία*, a *Correſtion*, and *παιδεία*, an *Inſtruction*. For firſt, here is deliuered a double *Correſtion*:

Ob.

Sol.

g 2.Tim.3.16.

*rection: the former of presumptuous teachers [can the blinde lead the blinde?] the latter, of besotted hearers, [shall they not both fall into the ditch?] secondly, vnto it is adioyned an instruction, first to humilitie, [the Disciple is not aboue his master :] secondly, to conformitie in Christian perfection, [Euery one that is perfect, shall be as his Master.] Or, take it more plainly thus in these foure points, two bad, two good: First, *Proude teachers, blind leading the blinde.* Secondly, *Silly and simple hearers, falling with their Leaders into the ditch.* Thirdly, *humble seruants, acknowledging their Master to bee aboue them.* Fourthly, *Professors conformable by obedience to their Masters perfection.* And of all these in their order.*

The first part.

¶ II. For the first point, touching the *presumptuous Teacher*, a question is propounded [*can the blinde lead the blinde?*] intimating the negatiue, *that he cannot leade the blinde*; and therefore his presumption here openly bewrayeth, first, his weaknes, secondly, his wickednesse. His weaknesse is his *blindnesse*; his wickednesse is his attempting to *lead the blinde*. His *blindnesse* is not bodily, for such a blinde man may see God well enough in his foule, by the eye of his faith, as *blinde BARTIMAEVS* ^h *saw Christ passing by*: but it is in his minde, so darkned by the ⁱ *god of this world*, that the light of the Gospell cannot shine vnto them; and so much dulled by *fleshly pleasures*, that ^k *through ignorance they are senselesse*, albeit *selfeloue* perswadeth them, that *they see*, to their owne confusion, as our *Sauour* told them plainly, saying, ⁱ *If yee were blinde, yee should not haue sinne; but now yee say,*

we

^h Mark. 10. 48

ⁱ 2. Cor. 4. 4.

^k Ephes. 4. 18.

ⁱ Iohn 9. 41.

We see; therefore your sinne remayneth. For their ignorance was not *puræ negationis*, (as the ^m Schoolemen speake) of such things, as they neyther could know, nor should know: (for such an ignorance, as it is hurtlesse; so it may bee holy, in S. *Augustines* iudgement, when he saith, ⁿ *Nos quod nescire nos voluit Dominus, libenter nesciamus*; What God would not haue vs know, let vs willingly not know:) but it was an ignorance *prauæ dispositionis*, of such things as by dutie they were bound to know, and might, if they had would, haue knowne to their owne good, being yet altogether ignorant, not onely τῶν καθ' ἑκαστα, of singular and particular things, whereof there are many, which all men need not know, but also τῶν καθόλου, saith the ^o *Philosopher*, of generall things, or *uniuersall truthes*, which no man should be ignorant of; it being *ignorantia non facti solum, sed etiam iuris*, (as P Schooles, and q Lawyers make the distinction) not ignorance onely of the deed, but also of the law, which (as the ^r Rule is) doth not excuse, especially since it is not in these *Pharises*, *crassa ignorantia*; *grosse ignorance*, through negligence: but, *affected ignorantia*: *affected ignorance* vpon proud insolencie, through the height of which, they disdain to learne what they doe not know, as our^s *Sauour* said of them; *Ye will not come to me, that ye might haue life*. So ignorant are they, so blinde, and so weake: and yet as wicked, as weake, as appeareth by their proud vndertaking to lead the blind. For whither doe they lead them? To hell, as themselues are the children thereof. And by what way doe they lead them? By the by-paths of Heresie.

m *Aquin. 1. 2. q. 75. art. 2. & Arzobius 1. lib. 1. cap. 11.*

n *August. in Psal. 6.*

o *Aristot. lib. 3. Ethic. Nicom. cap. 1.*

p *Vid. Scotum, Bonaventurum, Holcot, Biel, & Durandum in lib. 2. f. dist. 21. q. 2. & 3.*

q *Vid. Digest. lib. 22. tit. 6. l. 1.*

& 9. & Cod lib. 1. tit. 18. l. 2. & 7

r *Apud Bonifac. 8. in 6. lib. 5. tit. de regul. iuris, reg. 13.*

f *Iohn 5. 40.*

t *Math. 23. 13.*

u Math. 23. 24.

x 1. Cor. 8. 1.
ibid. Sedul. Hi-
bern. Primas.
et Aquin.

y Leuit. 19. 14.

z Autor. Ser. ad
fratres in eremo apud
August. tom. 10.
Ser. 38.The doctrine
of the first part

a 1. Reg. 12. 23

b Nehem. 6. 13

Heretic, and the high-waies of Hypocrisie, ^u straining at a Gnat, and swallowing a Camell. And how doe they leade them? Surely by delusions, and doctrines of doting, such as rather puffe vp, then pull downe pride, (for ^x knowledge puffeth vp, especially proceeding from their owne sense and braine) yea such as make them stumble the more, being to poore ignorant people, as ^y curses to the deafe, and stumbling blocks before the blinde, which they cast out without all feare of God, or remorse of conscience, notwithstanding God hath precisely forbidden it with this high sanction, or hallowing thereof [*I am the Lord.*] For (as that ^z Autor of those Sermons *ad fratres in eremo*, (I wish he had bene correspondent in other points) doth well expound it) *then ye curse the deafe, when ye know not through ignorance how to giue counsell; then ye lay a stumbling blocke before the blinde, when ye declare false things for true.*

Wherefore now since our blessed Sauiour Iesus Christ condemneth the Pharises and Scribes in Israel, of weakenesse and wickednesse, in that being ignorant themselues, they presumptuously vndertake to direct others more ignorant then they are in the way of truth: We for our instruction may hence gather, *that no man must take on him the office of a Teacher and an instructor, who is not indued with some measure of learning, vnlesse he would be to his owne shame accounted a bold intruder; like those false Prophets, in whose a mouthes the Lord had put a lying spirit for AHABS destruction; like ^b SHEMAIAH the sonne of DELAIAH, who was hired by TOBIAH and SANBALLAT to pro-*
phetic

phesie a lye, only to put NEHEMIAH in feare; like the
 seven sonnes of SCEVA, who ^c proudly tooke upon them,
 without all authoritie, to call ouer them which had euill
 spirits, in the name of the Lord Iesus: or lastly, like
 those presumptuous proud spirits, which ^d desire to
 be teachers of the Law, vnderstanding neither what they
 say, nor whereof they affirme. For no man (sayeth the
^e Apostle) taketh this honour vnto himselfe, but he that
 is called of God, as was AARON; called I say, not out-
 wardly only ^f by the laying on of the hands of the Presby-
 terie, but inwardly also by the speciall indowment of spiri-
 tuall grace, & giuen to euery one of vs according to the mea-
 sure of the gift of Christ; as indeede a ^h man can receiue
 nothing, except it be giuen him from heauen, vnlesse he
 will rashly incurre those reprehensions which the
 Holy Ghost most iustly made against the false pro-
 phets, first, by Esay, ⁱ who is blinde; but my seruant? or
 deafe as my messenger, that I sent? who is blinde, as he
 that is perfit, and blinde as the Lords seruant? seeing
 many things, but thou obseruedst not; opening the eare,
 but he heareth not. Secondly, by Ieremy, ^k The pro-
 phets prophesie lies in my Name: I sent them not, neither
 haue I commanded them, neither spake vnto them: they
 prophesie vnto you a false vision, and diuination, and a
 thing of nought, and the deceit of their heart. Thirdly,
 by Zacharie, ^l Woe to the Idoll shepheard, that leaueth the
 flocke; the sword shalbe vpon his arme, and vpon his right
 eye: his arme shall be cleane dried vp, and his right eye shal
 be vtterly darkened. For marke; what an excellent
 construction that ^m great Diuine Gregory Nazian-
 zene made to himselfe of these and such like commi-
 nations,

c AG. 19. 15.

d 1. Tim. 1. 7.

e Heb. 5. 4.

f 1. Tim. 4. 14.

g Ephes. 4. 7.

h Iohn 3. 27.

i Esa. 42. 19. 20

k Ierem. 14. 14

l Zach. 11. 17.

m Nazianzen.
 or. 1. que Apolo-
 getic.

nations, when he said, (his words are weightie,) *The Pharises reproched, and the Scribes reproofed doe very much feare me, whom since it behooueth vs farre to surpasse in vertue, as we are charged, if we desire the kingdome of heauen; it is a great shame, if so be that we be found worse then they; that thereupon we are iustly tearmed Serpents, and generation of Vipers, and blind guides, straining at a Gnat, and swallowing up a Camell, Tombes inwardly filthie, although outwardly faire; Platters pure in shew, and all other such like which they both are, and are named. In these thoughts I am exercised dayes and nights. These things melt my marrow, and consume my flesh, and neither will they suffer me to be bold, or goe with my face looking upward. These things humble my soule, contract my minde, and put a bond vpon my tongue, and make my thoughts not runne vpon preferment, nor vpon the correcting and gouerning of others, which is a matter of very great businesse, but how I may flee the wrath to come, and purge my selfe a little from the rust of sinne. For it becommeth vs first to be purged our selues, and then to purge others; to be wise our selues, and then to instruct others: to be made light our selues, and then to enlighten others; to come neere to God, and then to draw on others: to be holie our selues, and then to hallow others; to leade with our hands; to counsaile them with wisdom. Heare also how Barnard accordeth thereunto vpon the very same consideration, saying, "It is a very great and wonderfull thing to be a Minister of Christ, and a disposer of the secrets of God: the order of peace-makers is farre aboue you, vnllesse peradventure the degrees before declared being altogether omitted, it is your pleasures to leape*

up

n Bernard. Ser.
de conuers. ad
Clericos, cap. 30.

vp rather then to ascend. Yet I would to God, that whosoever so entreteth, if it were possible, might minister so faithfully, as confidently he thrusteth himselfe in. But hard, peradventure, and almost impossible it is, that from the bitter roote of Ambition, should proceed the sweet fruit of Charitie.

For vse then of this point two sorts of people may take this, as a iust checke vnto them for their boldnesse of intruding themselves into Gods Haruelt: First, the Popish Masse-Priests, Secondly, the Prating-Precise Vpstarts of our time; both which (I feare mee) fulfill that iudgement vpon this good Land, that *Esay* foretold, should come vpon *Iudab* by her neighbouring enemies, *Egypt* and *Assur*, saying, that *the Lord shall bisse for the Flye that is in the vtermoſt parts of the Riuer of Egypt, and for the Bee, that is in the Land of Assyria; and they shall come, and shall rest all of them in the desolate Vallies, and in the holes of the Rockes, and vpon all thornes, and vpon all bushes.* For *P Egypt* and *Assur*, that vpon the South-West, and this vpon the North-East, did not so much molest poore *Iudab*, with corporall conflicts, as the *Popish Priests*, and peeuish *Precisians* disturbe the peace of our *Hierusalem*; those, as the *Flyes* of *Egypt* issuing from *Rome*, and *Spaine*, vpon the South-side; these, as the humming and singing Bees of *Assur*, swarming out of the *East-parts* vnto vs, resting themselves in the most secret retyring places of Cities and Countrie amongst thornes and bushes, that is, poore seduced people, who if they repent not, *are neere vnto cursing, and whose end is to bee burned.*

For

The vse.

o *Esay* 7.18.19

p *Ptolom. Geogr. lib. 7. c. 16. tab. 4. Asia.*

q *Heb. 6.8.*

I.

Against Popish
Priests.r Herodot. lib.
2. & Diodor. Si-
cul. lib. 3. cap. 3.
f Reuel. 9. 2.

2.

r Plin. lib. 7.
cap. 2.

u 2. Tim. 3. 6.

x Reuel. 13. 16

3.

y Hediol. lib. 8.
cap. 9. & Gew-
lart. tom. 1. Ca-
talog. lib. 8. pag.
640.z Watsons
Quodlibet. q. 3.
art. 6.a Apud Ami-
cotton.b Bristow mo-
tiue 31. & ibid.
D. Fulke.

For obserue the fit resemblance of those, with *Flyes* of *Egypt*, and of these with the *Bees* of *Asbur*. Those are like the *Egyptian Flyes*, First, *origine: in the of-spring*. For as the *Flyes* of *Egypt* rise^r out of the slime deeply settled in fennie places, by the ouerflowing of *Nilus*: so come our *Popish Masse-lings* out of the *slimie pit* of the ouerflowing *Antichrist*, as^r the *Locusts* came out of the *smoke*, that arose from the pit. Secondly, *motu: in motion, and agilitie*. For as^r the *Flyes* skip here and there, and seldome settle themselves, but on raw sores: so these *Theeues* range euery where, yet seldome or neuer make any long abode, but only in the houses^u of *silly women laden with sinnes*, and led away with diuers lusts, or of simple men, who are ruled by their *Wiues*, either to winke at such guests, or to giue them solemne entertainment, **having receiued from them the mark of the Beast*. Thirdly, *leuitate: in lightnesse of substance*. For as those *Flyes* are of no weight, or substance: so these hollow *Fathers* are altogether void of grace and good learning, verifying that saying of olde *BONIFACIUS*, *Before-times there were but wooden Cups, yet golden Priests; but now it is otherwise, golden Cups, and wooden Priests*. For to examine what learning their *Iesuites* haue, we need goe no further then to the report^z of their *Secular Priests*, and the *Sorbonists*^a of *Paris*, who vtterly condemne their *dictate diuinitie*, and their teaching of other learning only by *Epitomes*, to the vtter neglect of the Originall Authors: and for the skill of our *Secular Priests*, howsoeuer blundring^b *Bristow* boasteth, and braggeth of their sufficiencie: yet
can-

cannot I see vpon what grounds such brags are built, since so many as I could yet see of their New-cut Shanelings, such as *Bishop, Breereley, Walsingham, &c.* are, but old Fooles in new Coates, flourishing anew those ouer-worne arguments, which *Harding, Allen, Stapleton, Sanders* and *Dorman*, with other such monstrous & sonnes of *Harephah*, deuillishly deuised against holy *DAVID*, I meane, *Christ Iesus*, whose strong men, by their *Masters* most gracious assistance, put all such vncircumcised *Philistims* to flight. So that now, albeit their great god *Beelzebub* send daily out these *Flyes*, as thicke as dust: yet, *abige muscas puer*, said^d he in *Tully*, a small flap will cause them all verie quickly, eyther flye or dye, as appeareth by priuate Conferences, and publike Colloquies had by sundry of our Diuines with their *Priests* and *Iesuites* at *Baden, Ratisbone*, and other places. For the words^f of a wise mans mouth are gracious: but the lips of a Foole will swallow vp himselfe. But leaue wee these awhile in their Winter-holes. The other sort of noysome Vermine, are fitly resembled to the *Assyrian Bee* in two respects: First, of sound. Secondly, of sting. Of sound: For as Bees, especially Droanes, fill all eares with humming, wherefoeuer they flye: so these men perceiuing, that *a necessitie is laid vpon Christs Ministers to preach the Gospell*, turne preaching into prating, loding their Hearers with an hideous sound of witleffe words, tending to no purpose. For first, following their owne humour, they flee their Text, shooting as farre off it, as *h Diogenes* his Archers did from their marke: Secondly, all their

S

course

c 2.Sam.21.22

d Cic.lib.2.de Orat.

e Vid.Gslandr. p.2.Centar.16. lib.4.ad Ann. 1600.

f Eccles.10.12

2.

Against our prating Preci- fians.

g 1.Cor.9.15.

h Laert.in Dio- gene.

course of edifying is to pull downe by thundering threatnings of the Law, what they should seeke to reare vp by the comforts of the Gospell Thirdly. the matter of their discourses, if any wiseman will spend time to displume them, will bee certainly found, but either the feathers of other Fowles like *i* *Æsops* Iay, or else like *k* the *Laconians* Nightingau vnfeathered, *Nil nisi vox*; an huge heape of words, but no matter at all; that wee may well vse against these Hornets those good words of the Preacher, *l* Surely, the Serpent will bite without enchantment, and a Babbler is no better. For, secondly, see their sting, which as the Bee carrieth in her tayle: so these alwayes put forth in the last act of their Interlude, wherein wee shall find vpon good search and right view, either Errour against true Doctrine, or Schisme against Church-Discipline, or Hypocrisie against Holinesse, to manifest themselves for the naturall Progenie of the ancient Catharites in Asia, Nouatians in Europe, and Donatists in Afrike described by Saint PETER, *m* to bee wel without water, and cloudes that are carryed with a tempest, to whom the mist of darknesse is reserved for euer; bring as *n* Epiphanius saith, like the Basiliscus, stately in name, as if they were pure; but dangerous in nature, killing men, before men know them: and all through hypocrisie, for which they may rightly be tearmed, as our Saviour called the Hereticall and Hypocriticall Pharises, *o* a generation of Vipers, *n* which being euill, cannot speake good things. For *p* as the Viper hath his teeth couered ouer with his gummies: so these men seeme *q* hurtlesse, their malice being couered, only with

i *Æsop. fab. & Horat. lib. 1.*

Ep. 3.

k *Plutarch. in Apophtheg. Laconicis.*

l *Eccles. 10. 11*

m *2. Pet. 2. 17.*

n *Epiphanius. heres. 59.*

o *Math. 12. 34*

p *Plin. lib. 11.*

cap. 17.

q *Piscat. in*

Schoi. sup. 3. Mat

with a shew of holinesse. But as the Viper being full of poyson, vpon the pressing of his gums, through the dints of his teeth, infuseth his venome: so these most poysonous and pestilent *Polypragmons*, vpon a pressing pinch, will powre out their malice and vengeance vnder sugred tearmes and sweet words, as ^r *he who croucheth, and hambleth himselfe, that the poore may fall by his strong ones*: that wee may well exclaime against such Serpents in these true wordes of sweete *Chrysologus*, ^f *Hypocrisis subtile malum, secretum virus, venenum latens, virtutum fucus, tinea sanctitatis*: Hypocrisie is a subtile mischief, a secret poyson, an hidden venome, a false dye of vertue, a moth of holinesse. But falshood will faile: neither *Flye* nor *Bee* shall trouble vs long, since a Day draweth neere, wherein all shall appeare in their owne proper likeness, that what God only now seeth in secret, then shall be manifest in the sight of all men, as ^r *there is nothing covered, that shall not bee reuealed, and hid, that shall not bee knowne; for the Day shall declare it, because it shall bee reuealed by fire*. Yet in the meane-while, ^x *Take vs the Foxes, the little Foxes, that spoyle our Vines: for our Vines haue tender Grapes*, saith the Spouse to the Pastors and Magistrates of Israel, who are ^y *to take heed vnto themselves, and to all the Flocke, ouer which the Holy Ghost hath made them Overseers*, seeing that ^z *a King that sitteth in the Throne of Indgement, scattereth away all euill with his eyes*. For these noysome Vermines are not so hidden and secret, but that by diligent and warie search they may be found, and rid out of our Coasts by a most ready course.

r Psal. 10. 10.

f Chrysolog.
Ser. 7.

r Math. 10. 27.

u 1. Cor. 3. 13.

x Cantic. 2. 15

y Aet. 20. 28.

z Prou. 10. 8.

For the Flyes will quickly bee voyded by the often sweeping of our Houses so clesned from dust: the *Massé Priest* cannot stay where *Ecclesiasticall Visitation*s are frequent, for wiping out the filth of Idolatrous Superstitions, that both Churches may bee cleered of Buyers and Sellers, as our ^a *Saujour* purged the Temple of Hierusalem twice; and Church-men may be cleane from all such pollurion, as may giue occasion for Flyes to swarme, as the ^b *Prophet* said, *Be yee cleane, that beare the Vessels of the Lord.* And as nothing can better keepe the humming Bees within their Hiue, then a sharpe colde winde; so nothing more restraineth *Hypocriticall Schismatikes*, then seuerity of Discipline; For as ^c *the Northerne winde driueth away raine: so doth an angry countenance, a backbiting tongue.*

Reuerend Fathers, *sat verbum sapienti.* To preuent Flyes and Bees, no way in the World can be deuised better, then besides your personall seueritie, the seasonable appointment of some good Sweepers, who by the force of *CHRISTS* ^d *sanne* may make cleane the floore, and gather the wheate, and burne vp the chaffe with unquenehable fire. For ^e *the Haruest is great, but the Labourers are few:* but if those few were fit men, lesse were your labour, and greater your gaine. Wherefore to helpe all, Saint Paul hath giuen a good rule to *Timothie*, for all you to follow, ^f *Lay hands suddenly on no man: neither bee partaker of other mens sins: keep thy selfe pure.* For you are those *Porters*, which open the doore vnto the good *Shepheards*, who only are to admit good *Shepheards* to a Flocke, by whom a verie great

a Iohn 2.13.
Matth. 21.11.

b Esay. 52.11.

c Prou. 25.23.

d Matth. 3.11.

e Matth. 9.39.

f 1.Tim. 5.22.
Vid. Dane. *ibid.*

g Iohn 10.3.

great part of your care is eased, if they bee fit to sweepe out the dust of Superstition for preuention of Flyes, and carefull to hold by regular conformitie, the strength of true discipline, to keepe in the Bees.

h Qualem commendes, etiam atq; etiam aspice, ne mox Incutiant aliena tibi peccata pudorem : That is,

h Horat. lib. 1. Ep. 18.

*Looke well whom yee to Cures shall name,
Lest others sinnes bring you to shame :*

And with shame, grieve: and with grieve, blame. For if the blinde lead the blinde, both shall fall into the ditch. And so I come

¶ I I I. To the second maine part, the simple hearer. [*Shall they not both fall into the ditch?*] Where the ditch is double; the former, of sinne and error, as, *i The mouth of strange women is a deepe pit: hee that is abhorred of the Lord, shall fall therein :* the latter, of punishment and destruction, as, *God k will bring the wicked into the pit of destruction,* and as *Hell* is called the *bottomlesse pit*. For both the blinde Leader, and the blinded people, shall fall into both these ditches by their degrees: into the former, heere in this life, while they *m waxe worse and worse, deceiuing, and being deceived.* For, *n such as turne aside into their crooked wayes, the Lord shall lead them forth with the workers of iniquitie :* but into the latter, after their departure out of this world, as the rich *o Glutton was tormented in Hell: whither p the wicked shall be throwne, and all the people that forget God.* For *q Hell hath enlarged her selfe,*

The second Part.

i Prou. 22. 14.

k Psal. 55. 23.

l Reuel. 9. 3.

m 2. Tim. 3. 13.

n Psal. 125. 5.

o Luke 16. 23.

p Psal. 9. 17.

q Esay 5. 14.

The Doct-
rine.

r Esay 9.16.

f Ierem. 50.6.

t Matth. 23.15

u Galat. 1.5.

x Prou. 25.19.

y Vid. Zehner.
lib. sacr. simili-
tud. simili. 56.57

z Esay 36.6.

and hath opened her mouth, without measure: and their glory, and their multitude, and their pompe, and bee that reioyceth, shall descend into it. So that hence wee may gather an infallible truth, that those, who without due tryall, or examination, will stiffely depend upon false Teachers, shall most surely, with those false Teachers, fall into uncertaine errors, vnto most certaine dangers and destruction. For so the holy Ghost hath taught vs, first, by the Prophets, both Esay, ^r saying, *The Leaders of this people cause them to erre: and they that are ledde of them, are destroyed: and Ieremie in Gods Person exclaiming thus bitterly, ^f My people haue beene lost sheepe: their Shepheards haue caused them to goe astray: they haue turued them away on the Mountaines; they haue gone from Mountaine to Hill; they haue forgotten their resting place.* Secondly, by our blessed Sauour, thus denouncing, ^t *Woe vnto you, Scribes and Pharises, Hypocrites: for ye compasse Sea and Land, to make one Proselite; and when he is made, yee make him two-fold more the childe of hell then your selues.* Thirdly, by S. Paul, maruelling ^u *that the Galatians were so soone remooued from him that called them into the grace of Christ, vnto another Gospell, which yet is not another; albeit there bee some that trouble them, and would peruert the Gospell of Christ.* For as ^x *Salomon saith, Confidence in an vnfaithfull man in time of trouble, is like a broken tooth, ^y which is more cause of grieve then gaine, and a foote out of ioynts, that will paine vs, and hinder our way: because a faithlesse friend, such as all blinde Leaders are to the blinde, is iust like ^z to the staffe of the broken reed of Egypt, whereon if a man leane, it will goe in-*

to his hand, and pierce it; yea, rent ^a the shoulder, and make their loynes be at a stand. For such relying vpon lyers both benummeth the hands, to hinder the nimble practice of good things, and setteth both shoulders and loynes out of ioynt, to shake their constancie in the settled profession of spotles Truth; that the old ^b *Gracians* might wel aduise their younglings, μήτε τυφλὸν ὁδηγῶν, μήτε ἀνύπταν Σύμβουλον, *Neither to vse a blinde Guide, nor yet a wissele Counsellour.* For, as saith TERTVLLIAN, ^c *Tu qui proinde queris, spectans ad eos, qui & ipsi quarunt, dubius addubios, certus ad incertos, cecus ad cecos, in foueam deducaris, necesse est: Thou who therefore searchest (to finde,) looking to them who also seeke, doubtfull to the doubtfull, certaine to the uncertaine, blinde to the blinde, it must needs be, that thou must be led into the ditch.*

Wherefore for Vse of this truth; We are to giue most diligent attendance to a double exhortation, which the holy Ghost much presseth: the former is for caution; the latter for tryall. The former is, that wee should all beware what Guides wee follow, or what Teachers we learne by, as it is said, ^d *Beware of false prophets; and take heed & beware ^e of the leuen of the Pharises and of the Sadduces: and I beseech you, ^f brethren, marke them which cause diuisions and offences, contrary to the doctrine which yee haue learned, and auoyd them: and ^g beware of dogges, beware of euill workers, beware of the concision.* And so in many other places.

For if we be Shepherds of the Flocke, and Ministers of the Gospell by the calling of Christ Iesus, wee are not to propose for our imitation vnto our

a Ezech. 19.6.

b Apud Erasmi. Chiliad. tit. 75. norantia.

c Tertull. lib. de praescript. aduers. heres. cap. 14.

The Vse,

I.

For Caution.

d Matth. 7.15.

e Matth. 16.6.

f Rom. 16.17.

g Philip. 3.2.

I.

h Zach. 11. 17.

i Jerem. 23. 4.

k Ezech. 34. 10

l *August. lib. de
Pastor. cap. 10.*

2.

m Iohn 10. 5.
n Theodorit. lib.
4. biflor. Ecclef.
cap. 19. & 20.

o Prou. 10. 12.

p Iob 34. 3.

q Prou. 14. 15.

selues, the lewd example of *Idoll^b shepheards*, which feede themselves, and not the Flocke, lest thereby wee bee vtterly depriued, eyther of our places, as God *will then provide him other Shepheards*, or of true comfort in those places, wherein, through idlenesse we doe no good, *slaying, not feeding*, killing, not leading, not sauing the soule, but shewing the skinne of a wandring sheepe, to the dangerous aggrauation of that great account, which wee must make to him, *who^k will require his sheepe at our hands*, when those nominall *Rabbies*, whom we placed before our eyes for patternes in the vse of our Pastorall charge, shal feele the same smart for this sinne, of bringing in a skinne without a carkasse. For, as S.^l *Augustine* saith, *What shall it profit him, that he bringeth the marked skinne? The good Man of the house enquireth for the life of the sheepe. But a bad shepheard bringeth the skinne.*

Or if we be Sheepe, yet are wee to beware what Shepheard we follow, lest he proue, either a Thiefe, or an Hireling, either an intruder, or an idle loyterer, or, which is worst of all, a rauenous Wolfe. For *the good sheepe, because they know not the voyce of a stranger, will not follow, but slee a stranger*; as the *Orthodox Christians of Alexandria in Egypt* forsooke the Church, wherein the vile *Arian Lucius* did preach, after the death of good *Athanasius*, and vpon the most iniurious disturbance of the Reuerend Bishop *PETER*. *The^o hearing eare, and the seeing eye, the Lord hath made euen both of them, that the eare may try words, as the mouth tasteth meat.* For the *simple beleeueth euery word; but the prudent man looketh well to his*

his going. And the latter exhortation of the Holy Ghost is, that we should most diligently try out who are the good Guides whom we may follow rightly, (as Saint Paul sayth) *Prove all things; hold fast that which is good*: And S. Iohn secondeth him more particularly, *Beleeue not euery spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world*. For all is not Gold that glistereth, nor Siluer that shineth: and therefore *the Fining-pot is for Siluer, and the furnace for Gold*: all doctrines are not Orthodox, albeit they are set forth with the most entising words of mans wisdom, neither yet are all Doctors right disposers of the *secrets of God*: and therefore Gods Word is as the touch-stone, & our faith therein is as the file, by which wee may make good tryall and prooffe both of Doctrine and Doctor. ^u *Plutarch* reporteth of the Foxes in *Thrace*, a cold Countrey subiect to much frost, and so to be couered in Winter with much Ice, that when they are to passe ouer any frozen poole, they come to it very lizely, and lay downe their eare vnto the ground, to harken if any streame of water run bubbling vnderneath the Ice, which if they finde, then backe they goe, as from an vnfound and dangerous passage; otherwise if they heare nothing, they passe ouer boldy as vpon solid ground. This naturall subtiltie of warie Foxes is of vs to be followed, who in this cold world, wherein zeale is quenched, haue very many Icie, glassie, and slipperie wayes to passe, I meane, many dangerous conclusions, both for Doctrine, and manners to ad-
mit

2.
For Tryall.

r 1. Thes. 5. 23.

f 1. Iohn 4. 1.

c Prou. 17. 3.

u *Plutarch. lib.
de solert. animal.*

x 1. Cor. 14. 10

y 1. Reg. 22. 8.

z Act. 17. 11.

a Act. 25. 25.

b Tertull. de
prescript. cap. 9.

A great Que-
stion. How,
and by what
meanes may
we know true
Teachers, and
good Guides.

mit of: for ^x *there are many kinds of voyces in the world, and none of them without signification.* Our best course then is to lay downe our eares and vnderstandings vnto the ground and foundation of all positions, that if there be any vnder-water, that is, any subtile streames of erroneous doctrine cunningly conueyed vnder smooth and fine speeches, we may auoyd the danger of falling; otherwise if it prooue sound vpon our due tryall, we may boldly march on with good lucke to our honour of so wise, prudent, and prouident discerners of spirits and doctrines, and that by the example of many good men, as ^y *Iehoshaphat*, who suspecting the vniceut and agreement of *Ahabs* foure hundred false prophets, said, *Is there not here a Prophet of the Lord besides, that we might enquire of him?* and the ^z *Noblemen of Berea*, who vpon *Pauls* preaching receiued the Word with all readinesse, and searched the Scriptures dayly, whether those things were so: and the *Iewes* ^a at Rome, who desired to heare from *Paul* of *Christianitie*, and after they had heard him, *reasoned much amongst themselves.* For as *Tertullian* well ^b aduiseeth, *Quarendum est, donec inuenias, & credendum vbi inueneris, & nihil amplius, nisi custodiendum quod credidisti:* Thou must seeke, till thou findest; and beleue when thou hast found: and then no more, but thou must keepe, what thou hast beleued.

But here peradventure some one carefull Christian, or other will demand, how, or by what meanes he shall try, or know good Spirits from bad, right Teachers from wrong. To whose iust demand, I easily makethis answere, that God in his goodnesse hath

hath giuen vs his Children, both Meanes to try, and Markes to know good Spirits from bad, right Teachers from wrong. For the meanes, which God hath giuen vs, by which wee may try blinde, and yet blinding Guides, are in number five; first, the Spirit of God, secondly, the Word of God, thirdly, the summe of their calling, fourthly, the testimonie of ancient Fathers, fifthly, the conference with holy Brethren.

For first, Gods Spirit is ^a a meanes of this tryall, when he giueth to the faithfull that excellent gift of ^d discerning spirits, which is no naturall perspicacie, or sharpnesse of iudgement, but ^e a supernaturall light and cleerenesse of vnderstanding, by which the godly both quickly and thoroughly perceiue a plaine difference betweene men speaking by the Spirit of God, and by the deluding spirit of the Deuill, as ^f Iehoshaphat found the false prophets of Ahab, and ^g Nehemiah perceiued that God had not sent SHEMAIAH the sonne of DELAIAH, but that TOBIAH and SANBALLAT had hyred him to pronounce that Prophecy against him.

This gift more abundantly appeareth in the full time of the New Testament, as wee may finde not only by ^h PETERS discovery of ANANIAS and SAPHIRA their treacherie, or ⁱ Pauls expulsion of the spirit of diuination out of the Mayd at Philippi, but by the continuall course against Heretikes, who no sooner appeared, but were discovered either by the Councels, or by other good Christians, as Saint Iohn said to all the faithfull in generall, ^k The anointing that yee

The first Answer of the meanes to trie them.

The first meanes.

^c Vid. Caluin. har. Euangel. in Matb. 7.15.

^d 1. Cor. 12.10

^e Vid. Ambros. Aquin. & Martior. in 1. Cor. 12

^f 1. Reg. 22.8.

^g Nehem. 6.13

^h Act. 5.1.2, &c

ⁱ Act. 16.15.

^k 1. Iohn 2.27.

ye have receiued of him, abideth in you; and yee need not, that any man teach you; but as the same Anointing teacheth you of all things, and is Truth, and is no lye, and euen as it hath taught you, yee shall abide in him.

Ob.

l Stapleton in
Promptuar. Ca-
thol. dominic. 7.
post Pentec. §. 1.
m 1. Cor. 12. 10

n Act. 15. 6.

Sol.

I.

o Rom. 8. 14.

p Heb. 5. 14.

q 1. Cor. 2. 10.

r Esay 54. 13.

Iohn 6. 45.

f Ierem. 31. 34.

2.

t Ephes. 4. 7.

For, albeit, that peeuisli Papist STAPLETON
1 would limit this gift only to the learned Teachers
and Masters of Israel, because it seemeth by the A-
postle, to be appropriated only to ^m some, & that albeit all
Christians haue a generall iudgement of any doctrine:
yet the particular determination of truth or false-
hood in any point belongeth to the Church, and the
Masters therein assembled in Councils, as the A-
postles and Elders ⁿ were at Hierusalem:

Yet wee finde it otherwise in all Gods Children,
who being indued with the ° Spirit of Adoption,
are directed by the same Spirit, ^p through long vse
and custome, to discerne both good and euill: as the Spirit
q searcheth all things, euen the deepe things of God, so
farre as God thinketh it necessary for those his Chil-
dren to know; who in this respect are called *δοκί-
μοι*, ^r all of them taught of God, & from the least of them
to the greatest of them, to know the Lord. And therefore
where the Apostle saith [to another discerning of spi-
rits,] it is no such appropriation to one or some, as
can or doth hinder the gift from all, seeing the Apo-
stle so speaketh not in regard of the substance of the
gift, which goeth with Gods Spirit, but of the mea-
sure, and vse thereof, which some may haue more
then others, as *To every ^t one of vs is giuen grace, accor-
ding to the measure of the gift of Christ:* and yet not
gaue it for themselues alone, but for others also, who

by

by their skill may bee directed to flee false *prophets*; as thereupon all *Councils*, wherein the Learned are assembled to determine of *Controuerfies*, are ^u *Ecclesiarepresentatina*: A Congregation of the Learned, representing the whole bodie of the Church of Christ, wherein not onely Bishops, but also any other faithfull and learned men may be called to giue suffrage, as well, *decisium*: of deciding as *consultium*: of counselling, concerning points of faith, which as their Pope ^x *Nicholas* the first said, is *uniuersall and common to all*, and pertaining not only to the Clergie, but also to Lay men, euen altogether vnto all Christians; as in the Councell of *Hierusalem* were gathered the *Apostles* and the *Elders*, with whom ^y the whole Church there gaue their assent also. So that if this gift of discerning spirits be amongst the Learned, assembled in Councell, it is a meanes sufficient enough, vnto any good Christian for tryall of spirits, since as they all assembled haue it together, any faithfull man may haue it to himselfe in particular, because both the ^z *Spirit being free as the wind to blow* ^a *where it listeth*, ^b *giueth libertie to the Saints* ^c *to iudge*, and the Councell being assembled for the good of the Church, is a speciall direction to all the true members of that Church whose Councell it is, to approoue or disprooue according to their iudgement, as *Constantine* ^d called the consent of a generall Councell directed by Gods Spirit, the explanation of the will of God, to which all and euery Christian is to agree; and as good Saint *Augustine* ^e tearmed the sentence of a generall Councell, to be the consent of the whole Church.

But

3.
u *Vid. Whita-
ker. contr. 3. q. 3.
c. 1. arg. 2. & D.
Willet. Synops.
Papif. pag. 110.*

x *Apud Grati-
anum, dist. 96.
can. 4.*

y *A&T. 15. 22.*

z *Psal. 51. 12.*
a *Iohn 3. 8.*
b *1. Cor. 3. 17.*
c *1. Cor. 6. 2.*

d *Apud Eusebi-
um lib 3. de vit.
Constant. cap. 18.*

e *August. lib. 1.
de Baptif. contra
Donatist. cap. 18.*

2.
Meanes.

f Eſay 8.20.

g 1.Tim.3.15.
16.17.

h Baſil. de rec-
tâ fide.

i Iſidor. Pełu-
ſot. lib. 1. Ep. 69.

k Auguſt. tom. 4
lib. de bona vi-
duitat. cap. 1.

Ob.

l Stapleton ubi
ſupra.

1.

2.

But to paſſe forward, leſt this good gift of diſcer-
ning ſpirits might bee or ſeeme to bee a deluſion,
therefore a ſecond meanes is added hereunto, which
is the written Word of God, comprized in Canonick
Scriptures. For this is a moſt ſanctified & ſoueraigne
meanes thus ratified by the Prophet, *To the law, & to
the teſtimonie: if they ſpeake not according to this word,
it is becauſe there is no light in them:* thus reckoned of
by the Apoſtle, *the holy Scriptures are able to make thee
wiſe vnto ſaluation through faith, which is in Chriſt Ie-
ſus: for all Scripture is giuen by inſpiration of God, and is
profitable (ſee the vſes thereof) for doctrine (to wit,
of truth,) for reproofe (of error,) for correction (of a
bad life) for inſtruction in righteouſneſſe (vnto a good
life,) that the man of God may be perfect, throughly fur-
niſhed vnto all good workes.* For the old and new Teſta-
ment is (as ſayth ^h Baſill) the treaſure of the Church; the
holy books of diuine Scriptures are (as ſaith ⁱ Iſidorus Pe-
luſiota) τῆς πρὸς θεὸν ἀναβαίνουσας κλίμακος, the very ladders, by
which we climbe vp to God, becauſe ^k the holy Scripture
hath faſtned a rule vnto our doctrine, leſt we ſhould pre-
ſume to vnderſtand more then it becometh vs to vnder-
ſtand, but that, as he ſaith, we may vnderſtand according
to ſobrietie, as God hath giuen to euery man the meaſure
of faith: therefore it is not my part to teach you any other
thing, but to expound vnto you the words of the Teacher,
and to diſpute of thoſe things as God hath giuen.

But here againe Doct^r Stapleton is ^l carping a-
gainſt this meanes alſo, granting what we ſay to be
true, yet adding three things, firſt, *that the Word of
God is not the Scripture only: ſecondly, that the common*

ſort

sort of the faithfull doth not understand this Word of God so exactly, as that they can iudge of euery new doctrine by the same Word of God, and in the causes and grounds thereof: thirdly, that the proportion of faith which ruleth against new doctrine, is the now approued and receiued faith of the Church. All which exceptions are but beggerly crauings of what will not be granted neither to him; nor to any Papist now liuing in the world. For the first point is most false, and a flat derogation to the sufficiencie of the Canonically Scriptures, which only containe the whole reuealed will and Word of God, as besides the Scripture it selfe, which^m curseth those that adde therunto, and Fathers alleadged byⁿ our side, and yet not answered by any of their Wranglers, euen^o Aquinas and Caietane their owne great Rabbies haue plainly auouched, hee saying, that our faith relyeth vpon the reuelation made to the Apostles and Prophets, who writ the Canonically bookes, but not vpon the reuelation if any be made to any other Docters: this P expounding the word (θεοπνευστος, by diuine inspiration) as the speciall difference betweene Gods written Word, and all humane inuentions. And the second point is no better, being an vncharitable debasement of Gods children, who may be as S. Paul was, *¶* rude in speech, but not in knowledge. For since Gods Spirit, *¶* in which is the Spirit of Truth, leading into all truth, may be in Amos, as wel as Esay, may be in vnlettered Idiots, as well as in a learned Rabbie, we cannot with any godly reason debar simple men from the knowledge of the Scriptures, which are not the^t sealed booke, but^r written so plaine, that a man may

3.

Sol.

1.

m Deut. 4. 2.
& Reuel. 22. 18
n Morn. in prefat. de Eucharist.
& Polan. cap. 1.
Symbo. Theolog.
&c.
o Aquin. 1. p.
q. 1. art. 8. ad 3.

p Caietan. in
2. Tim. 3. 16.

2.

q 2. Cor. 11. 6.
r Iohn 16. 13.

s Esay 13. 11.
t Habbac. 2. 1.

u Col. 3. 16.

x Hieronym. in
3. Coloss.

3.

y Clem. Alex.
lib. 6. Strom. Au-
gust. lib. 2. contra
Cresconium
Grammatic.z Vid. Hyper-
ium lib. 2. de The-
ol. cap. 35.a Tertull. lib. de
prescript. aduer.
bar. cap. 14.

b Iohn 5. 39.

c Heb. 12. 2.

d Psal. 51. 4.

Rom. 1. 4.

e Irenaeus lib. 3
aduers. bar. c. 12.

may runne and read them. And therefore albeit they cannot, out of Scripture exactly decide, like a learned Schooleman, a point of Controuersie, yet may they, by Gods enlightning grace, attaine to so much knowledge of godlinesse out of the reading and hearing of the holy Scriptures, as may, through Gods acceptance, suffice for their saluation, according to their measure, as the Apostle exhorteth, *Let the Word of God dwell in you plenteously.* For hereby, saith *x Hierome*, is declared, that Laymen must haue the Word of Christ, not onely sufficiently, but abundantly, and so teach and warne themselves mutually.

But thirdly, where he seemeth to tye the proportion of faith to the Church, & not to the tenor of the Scriptures, I maruell how hee dare so swarue from the Scriptures, which y all the Fathers call, *The Ecclesiasticall Rule both of faith and manners.* For what is this analogie, or proportion of faith, but *z* the true agreement which one part of the Scriptures hath with another, to make vpon faith? *Fides*, *a* saith TERTULLIAN, *in regula posita est*; Faith is placed vnder a rule, to wit, of Law and Gospell; that it should not depend vpon Man, but vpon God; and that it should be made knowne by it owne onely principles, which are the Bookes of Canonickall Scriptures, the onely best and Authentique^b Witnesses of Iesus Christ, the *c* Author and finisher of our faith. As then the Lawgiuer is the best Interpreter of himselfe: so let God in the Scriptures haue the place both of Text and of glosse, *d* that he may be iustified in his sayings, and cleere when he is iudged. For, *e* *ostensiones quae sunt in Scripturis*,

ris, non possunt ostendi, nisi ex ipsis Scripturis, saith IERONIE: *Doctrines in Scriptures cannot be declared but out of the Scriptures.* Whereupon *Tertullian* thus cutting off all customes or prescriptions which seeme vpon pretence of antiquitie to derogate from truth, cryeth out, *Exurge Veritas; Arise vp, Truth; & quasi de patientiâ erumpe*, and breake forth out of thy patience: *nullam volo consuetudinem defendis*; I will not haue thee to maintaine any custome: *Ipsa Scripturas tuas interpretare, quas consuetudo non nouit*: Doe thou interpret thy Scriptures, which custome hath not knowne: *si enim nosset, nunquã esset*: for if it had knowne them, it would neuer haue beene.

f *Tertull. lib. de uel. virginib. cap. 3.*

Therefore, notwithstanding these cauils of an hellish Locust, wee haue now two tryed meanes, whereby we may finde out good and bad Ministers, Gods Spirit, and Gods Word, which of themselues were sufficient, if our strength were answerable: but seeing we are weake to weild such weapons without some helpe, therefore God hath giuen, and good men haue obserued three other good, yet secondary meanes, by which, together with the Spirit, and the Word, we may quickly discerne betweene good and bad Guides. And the first of these, which is the third in order, is, as we noted, *the summe of their calling described vnto vs in holy Scripture*, first, in their Ingresse: secondly, in their Progressse: thirdly, in their Constancie and true perseuerance.

3.
Meanes.

Their Ingresse is by a lawfull calling from God, as *a man can receiue nothing, except it bee giuen from a-boue*, and that both inwardly and outwardly: In-

I.
g Iohn 3. 27.

T

wardly,

h 2.Sam.18.22

i 2.Cor.2.16.

k Act.13.3.
l 1.Tim.4.14.
m Tit.1.3.

n 1.Reg.13.33

o Ierem.23.21.

2.

wardly, by speciall endowment of abilitie, and willingnes, wrought by Gods Spirit in their honest education, or trayning vp to learning, vpon the certaine conscience of which signes, they may as lawfully craue admittance, as *Abimaaz* did of *Ioab*, ^h *to runne vnto DAVID*; otherwise not, lest they proue but either bold intruders, or vnconscionable vndertakers of so honourable a Calling, which they cannot discharge, as there are too many now adayes blue coates turned to blacke, who make the Ministerie the last remedie or meanes of maintayning themselves, to verifie our old *English* Prouerbe, *When hee is good for nothing, then make a Priest of him*. But *who is sufficient*, ⁱ saith the Apostle, *for these things*?

Well. To his inward indowments hee must outwardly be ordained, and put apart vnto that great Worke, by the *laying on of hands*, as were ^k *Saul*, and *Barnabas*, ^l *Timothie*, and other ^m *Presbyters* in *Creete*, by *Titus*. For this good order is a necessary let and stop against all *Iereboams* ⁿ *Priests*, who being of the *basest people*, commonly without both learning and honestie, *would consecrate themselves for Priests of the high places*: as at this day, *Swenckfeldians*, *Libertines*, *Anabaptists*, *Brownists*, *Familists*, and such other addle-brayned and idle *illuminates* presume to doe, without any ordinary calling or appointment of their Superiours, like ^o those *prophets*, which *ranne when God sent them not*. But forward.

The Progresse of a good Guide is, when to his vttermost hee seriously laboureth to performe all those duties of his Office requirable at his hands, as they

The Triall of Guides.

31

they are set downe in many places of holy Scriptures, especially in 1. *Tim.* 3. and *Tit.* 1. where, as *Cbryostome* well p obserueth, *what hee speaketh of one, agreeth vnto all*, that are good Guides.

But who shall examine this? *Not the people*, saith *Stapleton*, *they being but sheepe; but other Shepheards, or the whole Company and Communitie of Priests, and especially the head of the Shepheards, Christs Vicar on earth must iudge and know this.*

But I answer: First, that if by Christs Vicar hee meane the *Pope*, he beggeth a question that will not bee granted, since the *Pope* is neyther the Vicar of *Christ*, but *Antichrist* himselfe, neither hath he more power or authoritie to make this scrutinie, then any other Prelate, since, as in *Cyprians* iudgement, *the other Apostles were equall to PETER*. So in *Augustines* opinion, other Bishops in their Diocesses haue as great power and authoritie to iudge of their inferiours, as hath the *Pope* in his place, it being the Decree ^u of the Councell of *Carthage*, that none should call himselfe a Bishop of Bishops, or by a tyrannicall manner force his fellowes to a necessitie of obeying, since euery Bishop, according to the licence of his libertie and power, hath his owne iudgement. Secondly, that the censure Ecclesiasticall, which either Priests in a Councell, or Bishops in their Consistorie, may lawfully giue of Ministers according to the *Apostolike* rules, and Canons Ecclesiasticall, is no let or hinderance to priuate men from their secret examination, and tryall of good or bad Ministers, by comparing their doctrine and liues with the Word of God, for their owne priuate

T 2

quiet,

p *Cbryst. hom.*
10. in 1. *Tim.* 3.

Oh.

q *Stapleton ubi*
supra.

Sol.

I.

r *Vid. Sermon*
in 1. *Iob.* 2. 18.
19. 20.

s *Cyprian. de*
Unitate Ecclesie
t *August. lib.* 2.
de baptis. cap. 2.

u *Concil. Car-*
thag. 1. apud *Cy-*
prian. & August.

2.

x A&T. 20.32.

y Iohn 10.3.

z Deut. 13.4.

a 1. Cor. 16.20

b Beza. Confess.
cap. 7.c Heming in
Anticrist. ma-
chi.

3.

d Binder, cap.

13. Theo'og.

Scho'astica.

e D. Willet. in

Synopf. Pap.

fa. 143. 144. &c.

f Reuel. 2. 10.

g Reuel. 3. 11.

h Math. 10. 22

quiet, and good satisfaction, they being bound * to flee the Wolfe, and discover the * Thiefe as much as they may. For as in the Law, *every mans hand was to be stretched out against the Intiser vnto Idolatry*; so are we all in the Gospell, bound by our faith and loue in Christ, *to detest with execration all those*, be they Ministers or people, who loue not the Lord Iesus: as euery one, who will but examine the state of the Popish Clergie by the Apostles rules, shall finde that they haue good cause to flee such, both Heretikes and Hypocrites, who swarue so farre, both in their doctrine and in their liues, from, not onely the rules of the blessed Apostle, but also from their owne Canons, which I neede not produce, being freed from that labour, by the diligent and most godly paines of diuers most worthy and reuerend Diuines of the Reformed Church, as yet not answered by any Papist, referring all who heare me, to the reading of b Beza, c Hemingius, d Binder, and our owne good Countreyman, the most painefull searcher of truth, e Doctor Willet.

Lastly, Constancie and perseuerance is a great marke of a good Guide, when we finde, that neither Honours nor age will, and doth withdraw him from his former paynes, as he is exhorted to be *faithfull to the death, and to hold that hee hath, that no man take his Crowne*, since he *that endureth to the end, shall be saved*. For albeit hee cannot, being olde, endure so much labour, as he tooke when hee was young; yet must he *pro virili* imploy himselfe as much as he can, both for the full discharge of himselfe, and encour-

ragement of others, who by his graue example will, if Grace be in them, be prouoked to paines. ⁱ *Happie is that man, whom his Master, when hee commeth, shall find so doing : and happye those people, who are blessed with such a Guide, that leadeth them to life. ^k They shall shine as the firmament, and bee as the starres for euer and euer.*

Now the fourth meanes of searching and finding out a good Guide from a bad, *is the testimonie of the ancient Fathers, whom wee are to reade, that from them we may fully perceiue what was the tenour of the Faith in the Primitiue Church, and examine how these Teachers agree thereunto. For remooue not, ^l saith SALOMON, the ancient Land-marke, which thy Fathers haue set, that is, as ^m BEDA, ⁿ SALONIVS, and ^o all our Interpreters doe expresse the Allegorie; transgresse not the limits of faith, which the Catholike Doctors haue set downe from the beginning: because no ^p man hauing drunke olde Wine, straightwayes desireth new: for he saith, The olde is better.*

But this meanes is common, and challenged by the *Papists*, as making most for them, who seeme to hold most of the ancient Fathers, whom they vsually alledge for maintenance of whatsoeuer they hold, yea, compiling whole Volumes, only stuffed with sayings of ancient Doctors, as ^q *Torrensis*, ^r *Canisius*, and ^s *Coccius* haue gathered.

Therefore to cleere the points of this prescription, it shall not bee amisse for any who will try the Truth by the testimonies of ancient Fathers, as did that most Reuerend Father, and strong Man of Is-

i Luke 12. 43.

k Dan. 12. 3.

4.
Mcanes.

l Prou. 22. 28.

m Apud Hieron.
in appendice.

n Tomo. 2. Or.
tho. dograph.

o Lauater. Mor.
ccr. Remus, Wil-
cocks, &c.

p Luke 5. 39.

Ob.

q In Aug. Con-
fessiono.

r Canis. in Cate-
chismo M.

s Cocc. in Ca-
tholicismo.

Sol.

c In his Sermon
at Pauls Crosse,
& in 26. Articl.

I.

Regula.

u Sixt. Senens.
lib. 2. Biblioth.

x Baronius pas-
sin. in Annal.

y Bellar. lib. de
illustr. scriptorib.

z Hieronym. lib.
descriptio illust.
in Minulio Felice,
& Augst.
Epist. 48. & Hy-
per. lib. 4. Theo-
log. cap. 9. obser-
uat. 3.

2.

Regula.

a Vid. Tho.
James p. 4. cap.
Myseries of In-
dex Expurgator.

b Vid. Azorium
tom. 2. Institutio-
on. lib. 1. cap. 27.

rael, & Bishop Jewel, to take these three Rules for his direction, in iudgement of Fathers: The first is, that the Father alleaged, be no Bastard, that is, no counterfeite Worke foisted into, amongst his other Bookes, by some coozening *Babylonish Marchant*, that vnder the name of such a good Father, it may be more saleable, and of better admittance. For how many false Writs haue come forth of this kind, and are alleaged by craking *Coccius*, I neede not goe farre to finde; their owne ^u *Sixtus Senensis*, ^x *Baronius* and ^y *Bellarmino*, discouering more falsehood in this tricke, falsehood in counterfeiting of Authours, then I list to rippe vp, seeing two helpes wee haue to discern true Fathers from bastardly Brats, viz. ^z first, phrase or stile, secondly, matter or argument agreeing to their age and time. For euery Age of the Church had their seuerall Controuersies, which ministred occasion of writing to the Learned accordingly.

The second Rule is, that wee must looke to the Edition of the Fathers Workes, that they be not corrupted and wrested to say more or lesse then they say: For how wickedly the *Papists* haue of late yeeres, and yet, doe abuse the Writings of the ancient Fathers, their *Index Expurgatorius*, and their *Copists*, as *Azorius* calleth them, doe too too manifestly demonstrate: that ^a being but a Table made by the *Inquisitors*, of what they will haue put in, or taken out of any Authour, (as appeareth by those fise seuerall Editions in Rome, Naples, Lisbon, Madril, and Antwerpe, now of late to their vtter shame discovered:) these ^b being

ing certaine skilfull Writers of olde hands, set in the *Vatican* to copie out olde *Manuscripts* into any hand, as neere the olde hand as may bee, by the direction of the *Master of the Palace*, or the *Cardinals of the Congregation*; in truth, thereby as it is iustly feared, to make the *Vatican Librarie*, which before times was accounted a *Treasure of true Bookes*, now a shop of shamelesse shifts, whiles for olde good Monuments, wee shall finde foysted into their seuerall Deskes, a masse of new base Miniments. But be the Fathers true, and truly printed, as the oldest print is best, and most voide of villanie:

Yet here wee haue a third Rule, to examine the wordes of any Father alleaged, by these three seuerall Touchstones, the first whereof is the Word of God: for ^c If any man preach any other Gospell vnto you, then that ye haue receiued, let him be accursed: the second is the Orthodoxie or right iudgement in faith of the former Fathers. For that, saith ^d TERTULLIAN, is the Lords and true, which is first deliuered: but that is strange and false, which is after ward intruded: the third is himselfe. For,

^e *Conueniet nulli, qui secum dissidet ipsi:*

Hee will not agree with any, who varieth with himselfe.

A great assurance then it must needs bee of credit to that Father, who is constant in his tenent, being agreeable to Scripture and his Predecessors, where ^f a wauering minded man is vnitabie in all his wayes. So that let them now boast as much as they please of the Fathers on their side; all their wordes are but

3.

Regula.

c Galat. 1.8.

d Tertullian, de
prescript. cap. 31

e Ausonius in
Catonis distichis.

f Iames 1. 8.

g Vid. Doltiff.
 & piff. D. Mor-
 ton his Excon-
 ter. lib. 1. cap. 12.

5.
 Meanes.

h 1. Cor. 14. 35

i Cantic. 1. 7.

k Gregor. Nyf-
 sen. orat. 2. in
 Cantica.

l Pfellus apud
 Theodoretum in
 Cantic.

m 1. Iohn 1. 7.

Marke,

n Psal. 100. 3.

o Psal. 84. 7.

p Gregor. Mag-
 nus in 1. Cantic.

winde; their Fathers being either Counterfeits, or corrupted, or not well agreeing to Scripture, to their Ancients, or vnto themselues, as if wee would examine all *Coccius* his Conclusions, wee could now prooue as much, as the most famous *Thomas & Morton* hath declared against *Parsons* in the question of *Purgatorie*.

The fift and the last meanes of trying out good Ministers, is conference with good men concerning those things, which we either heare spoken, or see done by Ministers. For it is no tricke of a Busie-body, or Whisperer, but a godly care arising from zeale, lest wee should be through a light beliefe seduced into error, cunningly couched vnder soft and smooth tearmes: as ^h Women are to aske their Husbands at home, if they will learne any thing: and the Spouse in the Canticles is thus admonished, ⁱ If thou knowest not, O sayest among women, goe thy way forth by the footsteps of the flocke, and feede thy Kids besides the Shepherds Tents: For this generall good counsell giuen to the Church by Christ, is fit (as say ^k Nyssene and ^l Pfellus) for euery good soule in the Church, which being ignorant of her owne estate (albeit by the ^m bloud of Christ being cleansed from all her sinnes, she is made of a black, a comely creature;) must follow the counsell of Gods faithfull Children, who are ⁿ his flock & sheep of his pasture, walking ^o from strength to strength in this wayle of miserie, till they meete with God in Zion: because (as saith ^p GREGORIE,) Whiles shee neglecteth to imitate euery wise man, shee followeth reprobate acquaintance, whom foolishnesse hath made like vnto brute beasts.

Wherefore

Wherefore to helpe out of this errour, shee must bring her *Kids*, that is, as ^q all interpret, her vncleane thoughts and inordinate affections, *besides the Shepherds Tents*, that is, to that order which the Church by her Ministers will prescribe.

For this is the fruit of spirituall communication, that as knowledge ascendeth: so loue descendeth, when Superiours most tenderly respect their Inferiours, to guide them in the way; and Inferiours by obedience grow vp in true knowledge, as good ground by sweete dewes are cherished for growth. For ^r *the eare that heareth the reproofe of life, shall abide amongst the wise*. And thus we haue the fīue seuerall meanes for tryall of Guides, which notwithstanding, the carping Cauils of *Stapleton* and others, are as an hedge on euery side set double, to keepe vs within the ring and compasse of sauing Truth, against all Errours broched by men of a reprobate minde, whom as we may fully try by these meanes: so shall we plainly know by their proper markes.

For the markes by which we know them, are *the fruits* which come from them, as our Sauiour forewarned, ^t *Ye shall know them by their fruites*. These bring forth fruits, though bad and blasted, like *the Vine, which brought wilde grapes*; and *the bad tree yeelding only corrupt fruit*: for of ^u *thornes men doe not gather figges, nor of a bramble bush gather they grapes*, saith our Sauiour, alluding to that common prouerbe thus expressed by *Theognis*.

^x οὕτι γὰρ ἐν Χιλῶνι ρόδ' αὐστει, ἢ δ' ὁ ἀκινθός.
Non etenim è scilla Rosa nascitur aut hyacinthus.

Ad

^q Tres Patres,
Theodoric, Psel-
lus, Nyse. Grego.
Barnardus, Beza,
Mercer. Guiliel.
Thomson, &c.

^r Prou. 15.31.

The second
Answer of the
Markes.
^f Matth. 7.16.

^t Esay 5.4.

^u Luke 6.45.

^x Theognis in
Epica.

y Senec. Ep. 87.

z 1. Cor. 15. 38

a 1. Sam. 24. 14

b *Vid. precipue*
Aquinat. in Ca-
tena & Marli-
oratum. Maldo-
nat. Toffanum,
Pifcatorem &
Stellam in Luc.
 c Eſay 57. 17.
 d *Socrates apud*
Diog. Laertium
 e *Meander in*
Senarijs.

f Philip. 1. 11.

g Gal. 5. 20.

i.

Marke.

h Math. 13. 25.

i Iohn 3. 20.

k *Tertull. de*
praſcript. aduerſ.
ber. cap. 29.

l *Petrus Chryſo-*
logus Ser. 96.

Ad ſemen nata reſpondent, ſaith y Seneca; Every ſeede
hath his owne bodie, ſaith the z Apoſtle: Wickedneſſe pro-
ceedeth from the wicked, ſaith a David. So that from a
blinde guide we cannot expect any curious conceit,
or profitable performance of neceſſary duties; that
which they bring forth as the beſt fruite they haue,
by which they may be knowne from other men, be-
ing bad and baſe, moſt vile and villanous, whether
we reſpect their doctrine, or their life. For b all lear-
ned men, whom I haue ſeene vpon the Goſpells,
thinke theſe two to be the fruits & marks by which
good Miniſters are knowne from the bad, and their
thoughts are grounded vpon good reaſon, ſince
both Doctrine is tearmed the c fruite of lips, which
God createth to good mens peace, as he ſaid, d Loquere ut
videam, ſpeake, that I may know what is in thee: for e ay-
ſpos χαρακτ ηρς εν λογω γραφιζε: a mans faſhions are known
by his ſpeech: and life or actions are, if they be good,
called f fruits of righteousneſſe, as finnes are called
g fruits of the fl ſh. Now then firſt for the doctrine of
bad Miniſters, it is knowne to be wicked by its both
unheard-of newneſſe, & inbred naughtineſſe. The new-
neſſe of their doctrine is found out by the late ſow-
ing thereof: for when h the good Huſbandman had
ſowne his good ſeed, then came the enuious man by
night (as i he that doth euill, hateth the light) and ſowed
the tares. In omnibus veritas imaginem antecedit; po-
ſtremo ſimilitudo ſequitur, ſaith k Tertullian; that is,
In all things truth goeth before the image thereof, after-
ward followeth the reſemblance. For pracedunt Creatoris
bona, ſayeth l Chryſologus, the Creatours good things
 goe

goe before: *mala Diaboli post sequuntur*: the bad things of the Deuill follow after; *ut malam, quod est ex Diaboli, sit accidens, non natura*; that the euill, which is of the Deuill, may be an accident, and no substance. The naughtiness of the same wil be euidently perceiued by these seuerall contents, since as *Theodorit^m* well obserued out of his owne great experience, *Impia & execranda dogmata per se sufficiunt ad suum patrem ostendendum*: *impious and cursed doctrines are sufficient of themselves, to shew their father, who is the Deuill, whiles they breathe & belch out either blasphemies against God, as inⁿ Atheisme, Gracisme, Iudaisme, and heresies about the Trinitie, and Christs Incarnation, or iniuries against men, as Turkes by^o Mahomets doctrine, maintaine murders and reuenge, or impuritie and uncleanness in themselves, as Casa P the Popes Legate in Venice, and B. of Beneuentum, most wickedly commended vile Sodomitie, verifying hereby the words of the 9 Apostle, vnto the pure, all things are pure, but vnto them that are defiled, and unbeleenuing, is nothing pure, but euen their mind & conscience is defiled: they professe that they know God, but in workes they denie him, being abominable, and disobedient, and vnto euery good worke reprobate. Therefore sayth St. Augustine, It is no great matter then to discerne him (that is, a malignant spirit) when he shall come, or bring vs to those things which are against goodmanners, or the rule of faith, for then he is easily discerned of many. But to passe from this nore of Doctrine, their life is to be looked to; which will be found quickly to be most wicked and altogether dissonant or disagreeing to the profession*

2.

m Theodorit.
lib. 3. ber. fab. in
presus.

n Vid. Epiphan.
lib. 1. Panary.

o Vid. Alcoran.
Arar. 3. &
Knoll. Turk. hist.
p Sleidan. Com-
ment. lib. 21.

q Tit. 1. 15, 16.

r August. lib 12
de Gen. ad lit.
cap. 14.

2.

Marke.

f Matth. 7.16.

1.

t Zach. 13. 4.

u 2. Reg. 1. 8.

x Pet. Martyr

in 2. Reg. 1.

y_Gell.lib.9.c.2

z Phedrus lib.1

fab.Æsop.fab.11

sion of a good Christian, by their habit, and their acts. Their habit by our Sauour is noted to bee two-fold, first, outward, secondly, inward. The outward habit is (ἱδρωμα περιβατων) *sheepes clothing*, which is to be taken or vnderstood two waies: First, historically, for the vsuall garment of the true Prophets, who were wont to weare ^t a garment of haire, such as ^u *Elijah* and other Prophets vsed, ^x to expresse their repentance and sorrow for sinne; whose false prophets tooke vpon them, that thereby they might the more easily *deceiue* simple people; albeit some good men did well finde them out, as *Herodes* y of *Athens* discovered that counterfet *Philosopher*, when he said, *Video barbam & pallium; Philosophum nondum video: I see a beard, and a cloake, but as yet I see not a Philosopher*: For ^z as the *Ass* in the *Lyons* skinn by braying monstrously feared all other beasts, but the *Lyons*, who knowing him, mocked him therefore:

So,

*Virtutis expers verbis jactans gloriam,
Ignotus fallit, notus est derisui;*

That is, as we may turne to meeter,

*A man that valour wants,
boasting in words of prowes,
Deceiues strangers, but those
him mocke, who him best knowes.*

Secondly, morally, and so either for the outward profession of a Christian, as *Tertullian* ^a calleth it, *Christiani nominis extrinsecus superficiens*, The outward
face

a Tertull. de
prescript. cap. 9.

face or shew of a Christian, such as those, who ^b come
neere to God with their moathes, but are farre from him in
their hearts, hauing ^c a shew of godlinesse, but denying the
power thereof: or for an outward shew of godlinesse in
many good Works, as Praier, Fasting, & Almsdeeds,
when yet they are corrupted with naughtinesse of life,
as Chrysostome^d expoundeth it. For, saith our Sauour,
Many will say to me in that Day, Lord, Lord, haue wee not
prophecied in thy name? and in thy name haue cast out De-
uils? & in thy name done many wonderfull workes? And
then will I professe vnto them, I neuer knew you. For why?

Their inward habit is [*λυνδι ἀπαιγῆς*] rauenning Wolues,
as the Apostle^e calleth the Asiaticke Heretikes, grieuous
Wolues, not sparing the Flocke, yea, euen as Zephanie
tearmeth wicked Iudges, [*יְהוָה עֲרֵב*] Wolues of the
Euening, for their craft, and for their crueltie: their
craft, both in calling the sheepe from their folds,
by rents and schismes, as it ^g was the manner of some
in the Apostles time, and in driuing them into Desarts,
and Woods, by Heresies, as the ^h spirit wandring in
dry places: their crueltie, in spoyling their Nouices
by preiudice, both of sharpnesse of vnderstanding,
and of freedome in will, since by Hereticall Tyran-
nie they are both ⁱ spoyled through philosophie and
vaine deceit, after the tradition of men, after the rudi-
ments of the World, and not after Christ, and ^k excluded
through their ieaousie to affect them only. So that it
is no maruaile, if Christ and his Apostles resemble
these Seducers thus finely habituated ^l to whited
Tombs, and painted Sepulchres, ^m to Wells without water,
ⁿ to Cloudes without raine, to Trees without fruit, twice
dead

b Esay. 29. 13.

c 2. Tim. 3. 5.

d Chrysost. in
Mat. homil. 24.
& Opere Imper-
fect. homil. 19.

2.

e Act. 20. 29.

f Zeph. 3. 3.

g Heb. 10. 25.

h Matth. 12. 43

i Coloss. 2. 8.

k Galat. 4. 18.

l Matth. 23. 27

m 2. Pet. 2. 1c.

n Iude 13.

2.

I.

o Socrat. lib. 2.
Ecclesiast. cap.
10. 21. 22. &c.

p Ierem. 2. 16.

q Ephel. 1. 12.

2.

r 2. Pet. 2. 10.

f Galat. 6. 12.

t Rom. 8. 5.

u Philip. 3. 20.

x Prou. 26. 28.

y 2. Cor. 11. 14

z Leo. 1. Ser. 5.
de ieiun. x. men-
sis.

a Lib. 2. Grec.
Epigr. & Hadri-
an. Iulianus in A-
dag. titulo, Per-
spicuitas.

dead and plucked up by the rootes. And yet their acts are farre worse then their habit, as we may find easily by taking a view either of the manner of their doings, or of their end and scope. For the manner of their actions is not open, but secret; not plaine, but sub-
till; nor direct, but wholly consistiing vpon crooked and broken passages, as we reade of the ° cunning trickes of *Eusebius Nicodomedensis*, and other *Arians*, to bring themselues in fauour with Emperours, and to put downe *Athanasius*, who yet by Gods protection, was P a defended Citie, an iron pillar, and brazen wals against the whole Land. Surely, q it is as shame to speake of those things, which are done of them in secret. For looke into the end, whither they ayme; and see, if what they doe, doe not wholly tend, either to pride, by r speaking euill of those that are in authoritie, or to crueltie, that they might glory in the flesh of their seduced Nouices, or to the maintaining of fleshly filthinesse, as they t that lue in the flesh, u whose god is their belly, whose glorie is in their shame, who mind earthly things. Surely x hatred may bee couered by deceit, but his wickednesse shall be shewed before the whole Congregation. Heretikes and Hypocrites must needs belike their Master the Deuill, y seeme Angels of light, and Ministers of righteounesse: For as *Leo* the first did well note, z Non possent veras, & simplices ones fallere, nisi Christi nomine tegerent rabiem bestialem: They could not deceiue the true and simple sheepe, vnlesse they should couer their beastly rage with the Name of Christ. Yet a φῦγος μὲν ξυνοῦς, ἀξυνοῦς δ' ἐπεσθς: what is darke to the simple, the Learned find to be light and cleere.

cleere. Those meanes and these markes doe not on-ly discover the forepast Heresies in the time of the Primitiue Church, according as ^b Philastrius, ^c Epiphanius ^d Augustine, ^e Thodorite, ^f Nicetas and ^g Har-menopulus haue compiled their Catalogue: but also doe reucale with open cry to men of iudgement and vnderstanding, who are, and where lye the false prophets, and false teachers, euen the Heretikes of our time.

For by these markes, to make some Application vnto those who are guiltie, tell me, I pray you, who are they that stiffely maintayne new and naughtie doctrine? are they not ^h the Locusts of the bottomles pit, issuing by swarms out of the smoke which darken the ayre? I meane those Monks and Friers, the Popes graund Merchants, whose doctrine, howsoever it carry the title of true Diuinitie, is a ⁱ doctrine of Devils, new, and naughtie. New, as those points doe demonstrate, of the Popes Supremacie ouer Christian Princes, and of Transubstantiation. For that, by ^k Bellarmines owne confession, was not generally receiued in the Church of Rome, till Hildebrand brought it in, whom therefore hee maketh his first Authour of Italie to maintaine his tenent against Doctor B r. kley: but the time sheweth it new, being in the yeere of Christ, 1076. and the Authour to be deuillish, ^l confessing vpon his death-bed, that hee stirred vp that wrath and hatred against mankind, by the Devils perswasion. And this conceit, for maintenance of the reall bodily presence of Christ in the Sacrament, was but a priuate opinion of some misse-

led

b In Catalog.
c In Panario.
d Tom. 6. lib. ad
Quod vult.
e Lib. 4. her.
fabular.
f Lib. 4. & 5.
thesauri.
g Lib. 10. tom.
1. In. Græco
Romani.
The Applicati-
on of the An-
swere.

I.
Doctrine.
h Reuel. 9. 3.
i 1. Tim. 4. 3.
I.

k Bellar. lib.
contr. Barkleyum
cap. 1. Vid. Re-
uerend. Patrem
Episc. Rossensem,
lib. 1. de potestate
Principis in
temporalib. ca. 2.
l Apud Siegebe-
tum Gemblac.
An Dom. 1085.
& Florent. Wi-
gor. Anno 1084.

m *Damasceen.*
lib. 4. Ortb. fid.
cap. 4.
n *Theophilact*
in *Mat.* 26.
o *Lombard.* lib.
4. dist. 8. tit. D.
p *Vid.* *Platin.*
in *Innocent.* 3.
q *Gregor.* *De-*
cretal. lib. 1. tit.
1. *Can.* 1.

1.

r *Concil.* *Tri-*
dent. *Seff.* 22.
cap. 2.
s *Heb.* 10. 14.

2.

t *Vid.* *French.*
Inuentorie.
u *Marian.* lib.
1. cap. 6.

x *I. Sam.* 26. 9.

3.

y *Syricius Ep.* 1
Decretal. apud
Binn. tom. 1.
Concil.
z *Apud* *Grati.*
dist. 34. *Can.* 5.
a *Heb.* 13. 4.

led Doctors, through the vanitie of *Philosophie*, such as ^m *Damasceene*, ⁿ *Theophilact*, and ^o *Peter Lombard*, the most ancient of which liued 700. yeeres after Christ, till the Councell of *Lateran*, vnder *P. Innocentius* the Third, in 1215. yeere after Christ, when q it was decreed to be generally holden as an Article of their faith; and so from that time hath beene defended by their Schoole-Diuines, onely by *Logicall* tricks vpon the wrested grounds of *Philosophie*.

Naughtie, as appeareth, first, by their blasphemie against *Christs* sole Priesthood, when they say, ^t *that the Priest* in the Masse offereth a sacrifice propitiatorie for quicke and dead: for then did not ^t *Christ* by one Offering consecrate for euer them that are sanctified.

Secondly, by their injurie against Christian Princes, whom they, not onely deprivue of due Soueraigntie, but also expose, to the open violence of butcherly Villaines, such as ^t *James Clement*, *Iohn Castell*, and *Rauliac*, when they dare to ^u *maintaine it to bee lawfull to kill a Prince*, whom they thinke but in their minds, to oppose himselfe to the *Romish Synagogue*, when *Dauid* ^x *said, Who can stretch forth his hand against the Lords Anoynted, and be guiltlesse?*

Thirdly, by their vnchaste and filthy fashions, decreed, and defended: as, their ^y *preferring of Virginitie to Marriage*, which they sticke not to terme a life in the flesh: their forbidding of *Wedlocke* to Priests; and their allowance ^z of a Concubine vnto him in stead of a Wife; when the *Apostle* telieth them, that ^a *Marriage is honourable in all, and the bed undefiled: but Whoremongers and Adulterers God will indge.* But what neede I

rippe

rippe vp more of their Doctrines? As ^b Leo said of the *Manichees*: so cannot I but speake of them; *What is prophane in the Pagans, what is blinde in carnall Iewes, what is unlawfull in the secrets of Art Magicke; and to conclude, what is sacrilegious and blasphemous in all Heresies, this floweth into them, as into a certaine Sinke, with the growing together of all other filths.*

b Leo ubi supra.

For now to looke a little into their liues; Are they not so habituated? and doe not they act what wee before obserued in all false prophets?

2.
Life.

What is their habit, either outward, but *sheepes clothing*; or inward, but the qualities of *rauening Wolues*?

I.

The sheepes clothing shineth on them, whether wee shall feele it *Historically* or *Morally*. For *Historically*, If wee take it for Prophets garments, taken vp by Counterfeits, we need goe no further to search, then into the *rules* and *practice* of the feuerall Orders of their Monkes, amongst whom some vse Cowle and coat, in colour, blacke, as ^c *Benedictines* and *Augustinians*; white, as *Carmelites*; blue, as *Bon hommes*; grey, as *Franciscanes*; or a white coat vnder, with a blacke Rochet vpper, as the *Dominicanes*; or, lastly, a *Philosophers Cloke*, as goe the *Iesuites*, who yet play the turne-coates into all kinde of fashions for their owne aduantage. For albeit, ^d neither *Basill*, nor ^e *Benedict*, nor ^f *Francis*, set downe any other prescription for their Monks apparrell, then to be fit to *couer their nakednes, and keepe out cold, with as little cost as maybe*: yet their Schollers here offend, not onely in costlinesse of stufte, but also in putting a necessity

I.

c Polydor. lib. 7
de Inuentor. re-
rum, cap. 2. & 3.
atq. Rodolph.
Hospinian. lib. 6.
de Orig. Mo-
nach. cap. 2. 3.
12 29. & 66.
d Basil. Regul.
cap. 12.
e Bened. 7. Re-
gul. cap. 55.
f Francis. Re-
gul. cap. 2. & Hier-
onym. à Politio
in exposit. Reg.
cap. 2.

g 1. Cor. 6. 12.

h Concil. Gangrenf. Can. 12.

i Iuuius in Tertull. de pall. cap. 1
& Binnius in 12 Canon. Concil. Gangrenf. tom. 1
k Celestin. 1. in Ep. Decret. 2. ad Epifc. Narbo. cap. 1.

l Harding. in Apolog. cap. 1. diuif. 1. & Colter. Apolog. part. 3. cap. 2.

m Iere. 7. 4. 11.

n Math. 23. 13.

o Reuel. 7. 5.

p Reuel. 11. 8.

q Efa. 1. 21.

r Concil. Trid. Sef. 6. Can. 32.

in their falhion, euen vnto faluation, expreffely oppofing themfelues, not onely to Scripture, which accounteth *all things lawfull to them that are free in Chrift*, but alfo to the Fathers in the Councell at *Gangra*,^h accurfing thofe who put *more holinneffe in pallio quàm in birro*, that is, asⁱ moft learned men expound it, *in a long Cloke, then in a fhirt*. For Pope *Celeftine* ^k adiudged fuch as fo thought, *to attend rather to fuperftitious worfhip, then to puritie eyther of minde or faith*: becaufe we Priests are to bee difcerned from the people, and from others, *doctrinâ, non vefte, by doctrine, not by garment*: conuerfatione, non habitu, *by conuerfation, not by habit*: mentis puritate, non cultu: *by pureneffe of minde, and not by outward ornament*. Cucullus non facit Monachum; *A Cowle makes no Monke*. But if wee vnderftand this fheepes clothing morally, eyther for the outward Profeflion of a Chriftian with *Tertullian*, or for the outward Works of Chriftianitie with *Chryfoftome*, then *Papifts* are portraied out vnto vs more fully, fince, firft, none make a fairer fhew in Chriftian Profeflion then they, who yet moft prophane it, crying ftill, ^l*The Church, The Church*, as the Priests of *Ierufalem* faid, ^m*The Temple of the Lord, The Temple of the Lord*, when as the Priests made the Houfe of the Lord ⁿ*a denne of Theenes*, and an houfe of *Marchandize*: So thefe haue turned their Church into ^o*Babylon, P Egypt*, and *Sodom* *ſpiritually*; in that, as the Prophet faid, ^q*The holy Citie is become an Harlot*. Secondly, none boaft more of good Works then they, who make them to be ^r*meritorious*, and precifely preſcribe them according

ding to their owne rules, and not to Christian liber-
tie, as wee finde in their Bookes of these their three
great good workes in particular, as first, *almes*, which
they hold *may be lawfully giuen of goods ill-gotten*, by
Theft, Simonie, Bawderie, &c. when ^t God forbiddeth
the hire of an Whore, or the price of a Dogge to be brought
into his House: Secondly, *fasting*, which they put,
partly, in the ^u *observation of dayes, according to the*
^x *rudiments of the World*: and partly, in the abstinence
of one meate more then other, when *they y should*
not pollute what God hath purified. Thirdly, *prayer*,
which they tye vnto time, which they most supersti-
tiously tye both to a certaine time in their ^z *Canon-*
icall houres, when yet the Scripture wilheth vs ^a *to*
pray continually, (they neither keeping their houres,
as they seeme, but thinking it sufficient ^b *to iumble*
vp and mumble all their Prayers in the forenoone
for the afternoone-tyde;) and to a set ^c *number of*
Pater nosters, Aues, and Creedes, repeated by the di-
rection of Beades in an Heathenish ^d *Battologie*, *Pha-*
risaically ^e *denouring Widdowes houses vnder colour of*
long Prayers.

So cunningly can they colloque, and vnder
sheepes clothing, hide *woluish rauensnesse*. For loe,
both Craft and Crueltie in Papists! Craft, first, in
compassing a *Nonice*, seduced to bee a *Recusant* from
our *Christian* Communion, by setting him in the
fore-front of some dangerous Schisme, such as the
^f *Iesuits* had of late against the *Secular Priest*, to their
owne deferred ouerthrow, as *an House or Kingdome*
denided against it selfe, cannot stand, (for Babels confu-

f Bellar. lib. 3.
de oper. in parti-
cul. cap. 9.
t Deut. 23. 18.

u Bellar. lib. 3.
de oper. cap. 5.
& 17.

x Gal. 4. 10.
y Aq. 10. 15.

z Vide Brenia-
rium in Rubr.
de bor.

a 1. Thes. 5. 17.

b Grat. dist. 91.

Can. 2. & Azor.

p. 1. lib. 10 cap. 9.

c Vid. Molan.

tr. 5. cap. 9. pract.

theologia & the

Manuell & Ie-

sus Psalter.

d Matth. 6. 7.

e Matth. 23. 14

2.

1.

f Vid. Watsons
Quodlibets. q. 2.
art 6.

g Matth. 12. 25

h Gene. 11. 11.

* Vid. *raisons*
Quodlibets. q 3.
artic. 10.i *Catalog. test.*
Verit. p. 1. lib. 20
pag. 31.

2.

k *Marth.* 23. 15
l *Concil. Trid.*
sess. 24. *can.* 8.
in *Append. ad* 4.
in *Indice lib.*
prohibitorum.
m *Esay* 45. 23.
& *Rom.* 14. 11.n *Bellar. lib.* 1.
de Iustific. cap. 7.o *Iohn* 5. 39.p *August. Ep.*
166.q *Esay* 32. 5.

sion^h must bee by diuision:) secondly, in keeping him in the desperate course of Hereticall obstinacie, by the iniunction of that exercise, which * *Iesuites* haue inuented to the vtter vndoing of many silly soules, and simple Gentles, who thinking all sooth that such men say, set Houses, Lands, Goods, and all, yea, euen their Alleageance vnto their Soueraigne, at fixe and seuen:

i *De vitio in vitium : de flammâ transit in ignem.*

Crueltie : first, in bereauing their Disciples of all true vnderstanding, & by *hiding the key of Knowledge*, that is, ¹ by keeping the Scripture in an vnknowne language, forbidding all whatsoeuer Translations into vulgar Tongues, (and so by necessary consequence *the Rhemish Translation*,) whereas ^m *Euerie tongue must confesse Christ* : secondly, in captiuating their wils, by enforcing vpon their Consciencs a consent to their doctrine whatsoeuer it be, ⁿ through implicit faith, that so they only may be the men of Learning and Truth; whereas *CHRIST willeth vs* ^o *to search the Scriptures*, in which we shall not only find *Christ*, but also the *Church*, ^p as *Saint Augustine* thinketh. And therefore seeing the outside seemeth so faire, and the inside is so filthie, we may conclude of a *Popish Rabbie* or Doctor, as of an vncafed Hypocrite, ^q *The vile person shall be no more called liberall; nor the Churle said to bee bountifull.* For their acts discouer their habit too plainly, as appeareth, first, by their cunning conueyances to compasse wickednesse, happily, still discouered to their owne confusi-

on,

on, as their^r often defeated Conspiracies against Christian Princes, especially, the blessed Queene ELIZABETH, and our most gracious^r Lord King JAMES; and godly Ministers, as ^r Master *Luther*, Master *Caluin*, and diuers others doe verifie what *Eliphaz* said of Gods great working, be^udisappointeth the deuices of the craftie: so that their hands cannot performe their enterprize. Secondly, by their ends and scope, well found out to their shame, in their euident issues to bee, First, the maintenance of their pompous pride. For why else did the Pope so mainly still resist the *Emperour* his Soueraigne; as sometime to depose him, as *Hildebrand* ^z did *Henri* the Fourth; sometimes to treade him vnder his foote, as *Alexander* ^y the Third, did *Fredericke Barbarossa*? Secondly, the embondaging and keeping vnder of all the World, as appeareth by their crueltie exercised both against their enemies, the godly ^z *Albigenses*, *Waldenses*, and the faithfull of Reformed Churches, which to their power they would vtterly subuert: and vpon their friends, whom they tye to as great obseruance, as *Adonibesech* ^a did the seuentie Kings first lamed, then sed vnder his table. For they cut short their power and iurisdiction ^b by their *Popes Supremacie*; and feede ^c them with the crummes of superstitious Rites, to their small comfort either of soule so vnsettled by diuersitie of opinions, or of bodie so brought low by violent and strict vsage. Thirdly, the fulfilling of their filthy lusts and pleasures, too well knowne to the World, by their keeping of ^a *Concubines*, nourishing of Bastardie,

^r *Vid. vitam. R. Elizabeth.*

^f In Powder Treason.

^t *Vid. Act. & Monuments, & Beza de vit. Caluin.*

^u *Iob* 5. 12.

2.

1.

^z *Platin. in Gregor. 7.*

^y *H. Mantius lib. 18. rerum Germanic.*

2.

^z *Vid. Act. & Monuments passim & lac. Usserium de Ecclesi. Occidental. cap. 8. 9. &c.*

^a *Inag. 1. 7.*

^b *Vid. Brenia Paul. 5. ad Anglo-Papistas.*

^c *Vid. Alsale &c. Catechism. Vaux, &c.*

^d *Platin. in Alexand. 6. & Mantuan. lib. 3. Calamitalum & Ariost. in 7. satyr.*

3.

under the name of Nephewes, keeping of Stewes in Rome and other places, yea, vsing of *Ganymeds*, and *Catamits*, and all such like *Sodomitrie*, whereof their owne Fauourites are the most liuely Wirnesses, especially *Ariosto* in his excellent *Satyres*. Wherefore, deare Brethren, since by this direct application of the marks before giuen to all false teachers and blind guides, wee finde that Prouerbe prooued vpon Popish Prelates, and Preachers, which *Athenaus* hath, * *ἵππεται πίρην μάλα νέεσθαι*. Like will to like, as the Deuill said to the Collyer; We here for our part haue good cause, first, to reioyce and prayse our good God for ^e thus iudging the great Whore, which did corrupt the earth with her fornications. For & now the people which sate in darknesse, seeth great light: and to them which sate in the region and shadow of death, Light is risen; euen such as many^h Prophets and righteous Men desired to see, and did not see; Godⁱ in Truth, providing better things for vs, that they without vs should not bee made perfect. Secondly, to lament the miserable estate of our Brethren in the flesh, whose diuisions cannot but bee to euerie good man, as *Reubens* was to other Tribes, ^k great thoughts of heart; because this Schisme is not only a weakning of the whole bodie Ecclesiasticall and Politicall in this flourishing Empire, but also a most necessarie cause of certaine ruine and vtter vndoing of the parts disioyned, be they neuer so strong; seeing they are vnperfect by themselves, and drawne by Deluders out ^l of their owne place, as a Bird from her nest, being in a snare, ^m led captiue by the Deuill at his will. Thirdly, to endeouour a reconciliation of them

to

e *Athen. lib. 7.*

cap 33.

* *Perca sequitur sepiam.*

I.

f *Reuel. 19. 2.*g *Matth. 4. 16.*h *Math. 13. 17.*i *Heb. 11. 40.*

2.

k *Iudg. 5. 15.*l *Prou. 27. 8.*m *2. Tim. 2. 26*

3.

to their Mother-Church, from whom they are rent like vnnaturall Bastards, to sucke the breasts of the *Babylonish Whore*. For it is the Law of *Charitie* to pull out of the ditch ⁿ a *loden Asse*, such as all those are, who ^o *haue no vnderstanding, being blinded in Poperie*, and whose *mouthes must be held with bit and bridle, lest they come neere vs*, to hurt vs either by secret Trecherie, or open Rebellion. Therefore as a good Physician, first, gently prepareth by some moderate Portion, before he strongly purgeth by violent Physicke his sicke Patient; so our Magistrates and Ministers, Gods *Superintendents* vnto this charge, are, first, to labour by all gentle meanes to winne these stray and wandering Wights, *in the Spirit of meeknesse*, since, ^q *a soft tongue breaketh the bone*; as Saint Paul^r wished to come to the *Corinthians*, not with a Rod, but in *Love*. For it lighteneth, before it thundreth: God sent his Prophets before hee sent his Plagues: and all to see if they would^t *repent of their sinnes, that bee might repent of his punishments*. But if they bee so stubborne that warning will not serue, then draw out the Sword; You good Men of the *Sanedrin*, denounce by censure Ecclesiasticall; and Yee Great Men of *Millo*, strike home, and wound^t *the haire scalpe of euerie one that goeth on still in his trespasses*. For you mustⁿ *compell them by force of Law to enter*, you being Gods Lieutenants on earth, ^x *not to carrie the Sword for nought*. And therefore as Saint *Augustine* concludeth; *For is inueniatur necessitas: nascitur intus voluntas; Outwardly let them find a constraint; and inwardly a good will or liking may grow in time*.

n Exod. 23. 5.

o Psal. 32. 9.

p Gal. 6. 1:

q Prou. 25. 14.

r 1. Cor. 4. 21.

s Iere. 7. 25.
& 18. 16.

t Psal. 68. 21.

u Luke 14. 14.

x Rom. 13. 4.

y August. Ser.
33. de verb. do.
cap. 6.

- z. Iohn 3.8.
 a A&.9.5.
 b Euseb. lib.
 Eccles. hist. 6.
 cap. 4.
 c Sleidan Com-
 ment. lib. 21.
 d Elay 65. 25.

The third part.

I.

c Theophylact.
 in 10. Matth. 24

f Apud Cic. lib.
 9. Ep. fam. Ep. 14

2.

- g Beda in 6.
 Luc.
 h Strab. in gloss.
 ordin.
 i Stellain Luc.
 k Aquin. in Ca-
 tena. & Mar-
 laorat.
 l Mat. 10. 24. 25
 m Matth. 23. 8

For the Spirit^z bloweth where it listeth, on^a Saul the persecuter, on^b Baslides the tormenter, on^c Vergerius the confuter, and so it may worke in those who are brought to the Church by compulsion, that of^d Lyons, they may be Lambs, of Cormorants, be made Doves, and of peruerse Papists, by the preuenting and assisting grace of God become perfect Protestants, willingly now renuing by true repêtance, the couenant first made in their Baptisme to Christ, who is their only Teacher and Master, as it followeth to be declared now in the Instruction, first vnto humilitie in the lowly seruant.

ð. IIII. *The Disciple is not above his Master.*]
^e Theophylact expounding this place, vnderstandeth it prouerbiially spoken of any Master, and any scholler, because so long as they are schollers, they are inferior to their Masters, for when once they become better, they are no more their schollars, as^f πολλοὶ μαθηταὶ χρείσiores διδασκάλων: many schollers are better then their Masters: But this interpretation is somewhat too generall, because albeit it be true in euery Master and Scholler, as they are so correlata: yet the article here is ἐννευστικὸς ὁ ἐμπαρκὲς, declaring with an emphasis or vehemencie, who properly is that Master, to wit, as^g Beda, ^h Strabius, ⁱ Stella, and ^k the whole streame of learned Interpreters haue deliuered, Christ Iesus himselfe noted by the article (τον διδασκάλον.) For so he applieth it to himselfe; when vpon this very speech he inferreth, ^l If they call the Master of the house Beelzebub, how much shall they call them of the household? Yea, and he plainely auoucheth, ^m one is your Master,

cuen

enen Christ: ὁ καθ' ἡμῶν, ille Doctor, or ille Ductor, that Teacher, or that Leader of Israel, far surpassing those, who by a speciall commission from holy Iehoshaphat, ⁿ taught the people, and had the booke of the Law of the Lord with them; and went about throughout all the Cities of Iudah, and taught the people. They were sent out by an earthly Potentate, but he ^o came downe from the King of Heauen: They were directed by the booke of the Law: but he was that onely true P Law-giner himselfe; they went throughout all the Cities of Iudah only; but he preached the Gospell in all q Palestina, to wit, in Galile, and Samaria, as well as in Iudaa, only to gather into one folde ^r the lost sheepe of the house of Israel, to whom he was sent. So that his Disciples, be they neuer so well furnished with grace and power, either extraordinarie, as were ^f Apostles, Prophets, and Euangelists, or ordinarie, as Pastors, Doctors, and other good Christians had, and stil from him may haue, can neither be superiour, nor equall vnto him, who did but either send them as ^t Ambassadors in his stead, or call them as lost ^u sheepe into his folde. Wherefore hence wee learne a most certaine truth, that Christ Iesus was, is, and euer shall be the sole supreme Teacher, Leader, Head, and Master-builder of his holy Catholike Church, and of all and euery member therein contained. For so Scripture, Reason, and Fathers doe demonstrate. Scripture vnder these two heads of places, as first, where he is called the corner stone prophetically by David, saying, ^x The stone which the builders refused, is become the head stone of the corner. For our Sauour y applieth it vnto himselfe, to the iust conuiction

n 2. Chro. 17. 5

o Iohn 16. 18.

p Iames 4. 12.

q Matth. 4. 23.

r Matth. 15. 24

f Ephes. 4. 11.

t 2 Cor. 5. 20.

u Luke 15. 4.

The Doct-
rine.

I.
Regula.

I.
x Psal. 118. 22.

y Matth. 21. 42

z A& 4.11.

a Esay 11.10.

Rom. 15.12.

b Eph. 2.21.22

c Ephes. 1.22.

2.

d Ephes. 5.23.

e Coloss. 1.18.

f Colos. 2.9.10

g Ambros. in
Col. 2.h Horat. ad
Carn. sedul.

i Psal 132.16.

k Luke 1.63.

2.

conuiction of the contemning *Iewes* : and St. Peter
 feared not to vrge it be ore the *Elders* in the Coun-
 cell, as the only pregnant place, to proue *Iesus* to be
Christ ; becau e the ^a *Gentiles* as the *Iewes* shall *rust* in
 him, being as S. Paul saith, built vpon ^b the foundation
 of the *Apostles* and the *Prophets*, *Iesus Christ* himselfe
 being the chiefe Corner stone, in whom all the building
 fully framed together, groweth vnto an holy Temple in
 the Lord. Secondly, where he is intituled the ^c *Head*
 ouer all things to the Church, & the ^d *Head* of the Church,
 as the man is of the wife. For hereby is signified a full
 preeminence in regard, both of honour, since as the
 head is the chiefe part of the body naturall, so is
Christ the Head ^e of the body the Church, euem the begin-
 ning, the first borne from the dead, that in all things hee
 might haue the preeminence, and of helpe which hee
 comfortably affordeth vnto al the other members of
 this his mysticall body whatsoeuer they be, by due mi-
 nistration of spirituall grace, according to their seue-
 rall necessities, that in him they may be full, and
 want nothing, as all the ^f fulnesse of the Godhead dwel-
 leth in him bodily, and we are complete in him, who is the
 Head of all principalitie and power. For whatsoener, saith
 S. Ambrose, any thinketh great in any man, he shall finde
 more in *Christ*, because all haue from him, as members
 from the head, yet is he alwayes full : like the Sunne e-
 uer shining, like the Sea alwayes flowing, like the
 Fountaine euerlasting ; ^h *beata pleno copia cornu* : a
 blessed plentie from the ⁱ budding horne of saluation, ^k *rais-*
ed vp by the mightie God of Israel for vs in the house of
his seruant Dauid. Reason drawne from the propor-
 tion

tion of faith enforceth our consent vnto this truth, because in this Supremacie there cannot be either a fellow equall, or a deputie substituted to our Sauour Christ: For he alone is first in respect of his person the ¹ only begotten Sonne of God, both as God in the forme ^m of God, thinking it no robbie to be equall with God, with whom ⁿ before the world was, he had that glorie, ^o which he will not giue vnto another, no creature being capeable of that glorie, since ^p no man can see God, and lue: and as Man, only cōceiued ^q by the ouershadowing of the Holy Ghost, onely ^r borne of the pure Virgin Mary, only receiuing ^s the Spirit without measure, only like to ^t man in all things sinne only excepted: secondly, in regard of his office, as he is the ^u Mediator of the New Testament, both for Redemption, since ^v hee hath trodden the Wine-presse alone, and for Intercession, since he ^y alone sitteth at the right hand of God, making continuall Intercession for vs. For this his Office of a Mediatour, he himselfe alone performeth, First, as he is the only Prophet, who ^z hath the words of eternall life, being the only ^a ἀρχιερεύς, the chiefe of the Sheepe. Secondly, as hee is the only Priest of the New Testament, after the ^b order of MELCHISEDECH, ^c continuing for euer in an vchangeable Priesthood, in that, first, ^d by one offering once offered, hee hath perfected for euer them that are sanctified, and then, ^e liueth for euer to make intercession for vs. Thirdly, as he is a King, who for ^f euer reigneth alone, ^g King of Kings, they ^h reigning by him, and Lord of Lords; who for him decree iudgement:

ⁱ Nulla fides regni socijs, omnisq; potestas

I.

l Iohn.1.14.

m Phil.2.6.

n Iohn.17.5.

o Esay.42.8.

p Exod.33.20.

q Luke.1.35.

r Matth.1.23.

s Iohn.3.34.

t Heb.4.15.

2.

u Heb.9.15.

x Esay.63.2.

y Rom.8.35.

z Iohn.6.68.

a 1.Pet.5.4.

b Psal.110.4.

c Heb.7.24.

I.

d Heb.10.14.

e Heb.7.25.

f Psal.93.1.

g Reuel.17.14.

h Prou.8.14.

i Lucan.lib.1.

Pharal.

Im-

Impatiens consortis erit : ———

^k Plutarch. in
Apophthegmat.

1 1. Cor. 8. 6.

3.

Regula.

I.

^m Clement. A-
lex. lib. 3. Pad.
cap. 12.

2.

ⁿ Origen. lib. 6.
contr. Celsum.
tom. 2. p. 762.

3.

^o Cantic. 5. 11

^p Gregor. Nyf-
sen in Cantic. or.
13.

2

^q Cyprian. in
Counc. Cartha-
gineusi.

1.

Kings will haue no Copartners ; *The Heauen*, ^k said
ALEXANDER, bath but one Sunne to shine : and the
Church, yea, and the World, hath but one ^l God, who
is Father of all, and one Christ, who is Lord of all.

So that well might the Ancient Fathers of the
Primitiue Church, vpon these good grounds, assent
vnto this Truth: As first, for the *Greek Church* three;
namely, *Clement of Alexandria*, ^m who plainly auou-
cheth, that Christ is μονος διδασκαλος, *The onely Ma-
ster* : αγαθὸν πατρος αγαθὸν βούλημα, *The good Counsell
of the good Father* : σοφία γνώσεως, ἁγίασμα γνώσεως : *The
proper true Wisedome, the sanctification of our knowledge.*
ⁿ *Origen*, who from the same great Schoole, dispu-
ting against *Celsus*, aptly resembleth the Church to a
Body, Christ the Sonne of God, to the Soule, and all the
faithfull, to the members of this vniuersall Body: because,
as the soule quickneth and mooueth the body, which of it
selfe hath no liuely motion: so That word stirring up the
body by a wonderfull force vnto those things which it
ought to doe, mooueth altogether euery member of the
Church, doing nothing without reason. And *Gregorie
Nyssen*, who expounding that sentence in the *Canti-
cles*, [His head is as the most fine gold] concludeth it
P to be Christ, not as God only, but also as Man, the Branch
of virginitic, without blot of sinne: since the Head of the
body, the Church, and the first fruits of all our nature is
pure gold, and farre from all mixture of vitiousefnesse.

Secondly, for the *Latine Church* three other, as
good and great men as the former, to wit, *Cyprian*
thus speaking in the Councell of *Carthage* of the
paritie

paritie of Bishops, concludeth; Let vs all expect the Iudgement of our Lord Iesus Christ, who one & alone hath power, both to preferre vs in the gouernment of the Church, and to iudge of our actions. Ambrose, who discoursing vpon that place in the Proverbs, [The Lord possessed me in the beginning of his way, before his works of old:] thus reasoneth; By this, Christ proueth himselfe to be God eternall, because he is the beginning of all things, and the Authour of euery vertue; because hee is the Head of the Church. And lastly, Saint Augustine, next vnder Christ and his holy Apostles, amongst the Doctors of the Church, the greatest Pillar of Christianitie, who many times sweetly redoubleth vpon this point, saying, *Quia u caput nostrum Christus est, corpus capitis illius nos sumus*: Because Christ is our Head, we are the Body of that Head. *Omnes qui ab initio seculi fuerunt in sti, caput Christum habent*: All the righteous, who haue liued euer since the World began, haue Christ for their Head. And in another place thus, *x If Christ be an Head, Christ is the Head of some Body: the Body of that Head is the holy Church, in whose members we are, if we loue our Head.*

But against this truth some may oppose these words of S. Paul; *y wee are labourers together with God: yee are Gods husbandry; yee are Gods building: according to the grace of God, which is ginen vnto mee, as a wise Master-builder, I haue layd the foundation, and another buildeth thereon.* For here it seemeth that Christ hath the Apostles both for his fellow-labourers, and to be Master-builders as well as he.

But yet Christ is all in all; and the Apostles, with other

2.

r Prou. 8. 38.

f Ambros. lib. 3. de fid. cap. 4.

3.

r Vid. Remit. in orat. de Leſſi. Patrum.

u August. conc. 3 in Psal. 37.

x Idem in Psal. 139.

Ob.

y 1. Cor. 3. 9. 10

Sol.

I.

z Vid. Kecker-
man.lib.1. syff.
Log.cap.15.
pag.135.

a Aristotel.lib.8
Physic.cap.5.

b Aquin. 3.p.9.
63.ar.5 in corp.

c Matth.8.9.

d 1.Cor.4.1.2.

e 1.Cor.4.2.

f Heb.13.17.

g 1.Cor.3.6.7.

h Iohn 15.6.
2.

other his faithfull Seruants rightly called, first, *συνεργοι*, Fellow-labourers: secondly, *ἀρχιτεκτονες*, Master-builders.

For, first, they are ^z Fellow-labourers onely, as they are *Instrumenta animata: Lively Instruments*; as Seruants to their Master; Souldiers to their Captaine, moouing onely of themselues as they are directed by their first moouer, according as all other second causes mooue not, *vnlesse they be mooued* by an higher cause; as the ^a Philosophers *axioma* is; *Non mouent nisi moti*: second causes worke not, except they be wrought vpon by another higher cause: and as the Schooleman ^b giueth a Rule; *Virtus instrumentalis magis attenditur secundum conditionem principalis agentis*: The vertue of the Instrument is more to be respected according to the state of the principall agent. So that as the Centurion was ^c vnder authoritie, hauing Souldiers vnder him: and he said to this man, *Goe, and he goeth*; and to another, *Come, and he commeth*: and to his seruant, *Doe this, and he doth it*: in like manner are Ministers of Gods Word vnder Christ appointed to be *Stewards* ^d of the *mysteries of God*, hauing committed vnto their charge the soules of Gods people, who as Ministers ^e must be faithfull, are to obey ^f them that haue rule ouer them, being bound to giue account of what they can in no wise discharge themselues, but by the great blessing, and good acceptance of God in *Christ Iesus*, as ^g Paul may plant, and Apollos water, but God it is who must giue the increase: for without ^h him, we can doe nothing. Secondly therefore the blessed Apostle rearmeth himselfe *ἀρχιτεκτονα*, a Master-builder, not simply & absolutely:

lutely : for so *Wisedome*ⁱ only buildeth her house upon the ^k rocke, which is her selfe : but, only in a certaine respect either of time, as he was the first who preached the ^l Gospell to them of *Corinth*, to whom he so became a *Master*, or first *builder*, as *Thomas*^m to the *Indians*, and so the other *Apostles* in other parts of the world ; or of dignitie, wherein he was vnder Christ a *chiefe man*, an *Apostle* (the ⁿ first degree of Ministers,) one that ^o laboured more aboundantly then they all, yet not hee, but the grace of God with him. This place then notwithstanding being in it selfe (as you well see) so plaine, we conclude our proofes of the fore-proposed doctrine with these sweet words of *Gregorie Nazianzen*, Ρ οι γάρ πάντες ἐν σῶμα ἑσμεν ἐν χριστῷ. For we all are one bodie in Christ, οι ὅ καθ' ἑα, χριστο, καὶ ἀλλήλων μέλη : enery one of vs members of Christ, and one of another : τὸ μὲ γὰρ ἀρχει, καὶ προκαθίσταται : for this member ruleth, and sitteth before, τὸ δ' ἄγεται, καὶ ὑποδύναται : but that member is led, and directed : καὶ ὅτε ταυτὸν ἀμφοτέρα ἐνεργει, ὑπὲρ μὴ ταυτὸν ἀρχιν, καὶ ἀρχιδται : and although both these members worke not the same, unlesse we will say, that it is the same to rule, and to obey : καὶ γίνετα ἀμφοτέρα ἐν αὐτῷ ἑνῷ χριστῷ : yet are they both made one into one Christ ; ὑπὸ τῷ αὐτῷ σὺν ἀρμολογούμενα καὶ σωματικόμενα πνεύματι : fitted together, and compacted by one Spirit. Wherefore to make good vse of this doctrine, here we haue good occasion first, for correction, secondly, for caution, thirdly, for consolation. The correction of *Papish* flatterie, wherewith *Monks* and *Iesuits* pusse vp that *Antichrist*, their *Pope of Rome*, by assigning vnto him such high names, and great titles, as indeede agree to none

i Prou. 9.1.
k Matth. 16.16

l 1. Cor. 4.15.

m Euseb. lib. 3.
bistor. cap. 1.

n 1. Cor. 12.26.

o 1. Cor. 15.10

p Nazianz.
orat. 26.

The Vses.

I.
Of correction.

q Bellar. lib. 2.
de Pontif. Rom.
cap. 31.

r Vid. Whitaker
contr. 4. q. 4. ca. 2
& Arg. ultimo.

I.

f Heb. 5. 4. 5.

t Heb. 7. 26.

u Heb. 8. 1.

x Concil. Car-
thag. 3. Can. 26.

Ob.

none but to *Christ Iesus*, whome they thereby blasphemous, and most sacrilegiously rob of his due honour. For to go no further then to their Grand Cardinall, who is in stead of the rest a right *Goliath*: we finde his last argument, whereby he would proue the Popes Supremacie ouer other Bishops, to be drawne from certain names, and titles of the Bishop of *Rome*, amongst which (being fifteene in number) some are vnlawfull, ^r euen meerey blasphemous as these fīue especially, first, *Pontifex maximus*: the chiefe Bishop. Secondly, *Vicarius Christi*: the Vicar of Christ. Thirdly, *Caput Ecclesie*: the head of the Church. Fourthly, *Sponsus Ecclesie*: the Bridegrome of the Church. Fifthly, *Episcopus vniuersalis*: the vniuersall Bishop, because they are the proper titles of *Iesus Christ*, betokening that Soueraignetic ouer his Church, which none hath, but himselfe alone. For first, who is *Pontifex maximus*, the chiefe Bishop, but Christ alone? *Aaron* ^f in the Law, but Christ in the Gospell is the onely high Priest, who ^t both was here on earth without sinne, and now ^u is set on the right hand of the throne of *Majestie* in the heauens. Well therefore did the Fathers assembled in the third ^x Councell at *Carthage* ordeine, *ut prima sedis Episcopus non appelletur Princeps Sacerdotum, aut summus Sacerdos, aut aliquid huiusmodi, sed tantum prima sedis Episcopus*: that the Bishop of the first See be not called the Prince of Priests, or chiefe Priest, or such like, but only Bishop of the first See. For whereas *Bellarmino* would restraine this Canon vnto the *Provinces of Africk* only, wherein there were many equall *Primates*, and not to the Bishop of *Rome*, who by *Gregorie*,

Gregorie, Anselme, and Bernard, with the sixth Synod, is called *chiefe Bishop*: I answere, that then Gratian y would not haue registred it in his Decrees for a common rule, which if Gregorie, Anselme, Bernard, and those of the sixt Synode transgresse, we can but hold them for flattering merchants of the purple Whore; albeit they may be excused for this title, as giuing it only after a common manner of speech, because of excellencie in learning and life, as *Arbansus* was called by ^z *Ruffinus*, *Pontifex maximus*, and all other Bishops are tearmed by ^a *Anacletus*, *summi Sacerdotes*: *chiefe Priests*: indeed somewhat too highly for those that ^b should not *preach themselves*, but *Iesus Christ the Lord*, and *themselves your seruants for Iesus his sake*, who is both the *good Shepheard*, and the *chiefe* ^d *Shepheard of the sheepe*.

Secondly, Why call they their Pope, *Vicarium Christi*: the *Vicar of Christ*? Is it in regard of Christs Spirituall Kingdome? Hee there needs no Vicar, *being with vs alwayes to the end of the world*: and as *Tertullian* saith, ^f *sending vicarium vim Spiritus Sancti, qui credentes agat*, that is, *the vertue of the Holy Ghost, who draweth the Beleeuers in stead of himselfe*. Or is it in respect of Office and Administration Temporall? So are Kings and Princes called Gods Vicars, as King ^g *Lucius* by *Eleutherius*, and *Anastasius* the Emperour by the Bishop ^h *Anastasius*. Yea, and all other Bishops and Priests are called *Christs Vicars*, by ⁱ *Eusebius*, because, *Christi vice Legatione funguntur in Ecclesia: In stead of Christ, they execute an Ambassage in the Church*. For it is *Augustine* his double

X

Rule,

Sol.

y Gratian. diff. 99. can. 3.

z *Ruffin. lib. 2. bistor. cap. 28.*

a *Anaclet. Ep. Decret. 2.*

b *1. Cor. 4. 5.*

c *Iohn 10. 11.*

d *1. Pet. 5. 4.*

2.

e *Matth. 28. 20*

f *Tertullian. lib. de prescript. cap.*

g *In Epist. ad Lucium, apud*

Fox. lib. 12. Martyrolog.

h *Anastas. Ep. Decret. ad Anastas. tit. 6. apud*

Binnium, tom. 2. Concil.

i *Euseb. Papa Ep. 3. Decret.*

apud Binnium, tom. 1.

k Augst in
quæst. ex utroq;
q. 117. ad firm.
l idem ibid q.
106.

m Joh. 22 Ex-
tranag. Con. lib. 3
tit. 2. cap. 5. ad
init.

3.

n Joh. Patriar.
Antioch. in ap-
pend. Concil. apud
Binnium, tom. 3.
pa. 2.

Ob.

o Rhemists in
1. Epb. 5. 5.

Sol.

p Watson
Quodlibets q.

Rule, k *Omnis Antistes est Christi Vicarius: Every Bishop is Christs Vicar: and* l *Homo Imperium Dei habens, quasi Vicarius Dei est: Man having Gods Dominion, is as Gods Vicar.* How can the Pope then be *Christs Vicar*, when Christ hath not made him so, neither doth hee be-
haue himselfe, as a Vicar or Vicegerent: but as a Lord-Royal; when yet his own Law is, *Tha^m the Vi-
car of Christ should cōforme himselfe to the acts of Christ?*

For, thirdly, is hee not entituled, *Caput Ecclesia: The Head of the Church?* Is not this *Christs Free-hold*, whereupon he so vsurpeth? And yet how can hee be a *Vicar of Christ*, and the *Head of the Church*? For as that Titular Patriarch of Antioch, spake in the Coun-
cell of Basill, n *Caput esse denotat præminentiam, quam Minister non habet supra Dominam: To be Head, noteth a preeminence, which the Servant hath not above his Mis-
tresse.*

Yes, say they, o *Hee may bee a Ministeriall Head, as the Pope is to the Militant Church here on earth.* Well, be it so.

But I demand what Scripture teacheth this? For no place is yet to our knowledge brought by any of them for ground of this distinctiō. But to deale kind-
ly with them, who so disgrace their *Saviour* by mag-
nifying their *Pope*, admit this: yet then the *Pope* hath not to doe with the Church Triumphant, be-
ing only the Ministeriall Head of the Militant Church: neither yet can euery *Pope* bee a true Head thereof, since some *Popes* are damned creatures in Hell, euen, p *Sixtus Quintus*, by *Bellarmines* iudge-
ment, and *Landus* with others of that Ranke, whom

q *Baronius*, and ^r *Platina* haue censured either for Monsters, or obscure Villaines. But if they were neuer so good men, I maruell how the Church shall liue, when the *Pope* is dead: Shall it walke hop-head-lesse? Poore Church! either the *Pope* is not thine Head, vpon whom thy life dependeth, as the life of the members is from the Head, or else thou maist make a great many Resurrections vpon the enstalling of euery new *Pope*, yea, and must be sometimes like the triple-headed *Cerberus*, (*Absit dicto blasphemia!*) vpon any Schisme. Answer these doubts, yee Papists, or your *Pope* is no Head of the Militant Church.

But, fourthly, the *Pope* is *Sponsus Ecclesie*, The Bridegroom of the Church, if hee bee not the Head. Nay, then hee must bee the Head, as the ^s *Husband* is the Head of the Wife. But who durst call the *Pope*, the Bridegroom to the Church, which by Saint ^t *PAVL* is espoused and presented to one Husband, euen *Christ*, who (as the *Baptist* saith) ^u is the Bridegroom, because hee hath the Bride, whom hee ^x married vnto himselfe for euer? Surely, neither Scripture, nor Councell, nor Father, euer gaue this Title to the *Pope*, till a thousand, two hundred, and fortie yeeres after *CHRIST*, when the Dogge had his day in the very power. and houre of darkenesse, I meane, when *Antichrist* ruffled in the Councell assembled at ^y *Lyons*, where this Title (*Sponsus Ecclesie*) was giuen to the *Pope*, farre contrarie to Saint *Bernards* minde, who told ^z *Pope* *EUGENIVS*, that since he was the Bridegrooms friend, hee should make no challenge vnto the Bride, vnlesse it be

q *Vid. Baron. Annal. ad Ann. 900. &c.*
r *Platina in Lando, &c.*

4.

f *Ephes. 5. 13.*

t *2. Cor. 11. 2.*

u *Iohn 3. 19.*

x *Hos. 2. 19.*

y *Bellar. repor-
reth it out of
the Sext. tit. de
Elect. can. Vbi
periculum:
Where yet I
cannot finde
any such word
in their new
Edition Grego-
rian.*

z *Bernard. Ep. 237.*

a Rom. 7. 3.

to dye for her sake. For that were to make the Church an Harlot, if She should be espoused to any other, since *Christ euer liueth*; because *the a woman, which hath an Husband, is bound by the Law vnto her Husband so long as he liueth.*

Ob.

But may not an Husband haue a Deputie in his abience?

Sol.

b Gene. 39. 9.

To what purpose? To beget Children of her? Then *b Joseph* might without sinne haue layne with his Mistresse. But shee was exempted from vnder his hand, as the Church is from vnder the power of any *Pope, Priest or Potentate*, in respect of her coniunction in Marriage, which is only with Christ, as she truly professeth, *c I am my Beloueds, and his desire is towards mee.*

c Cana. 7. 10.

Ob.

Where then the *Cardinall* doth not thinke it absurd in spirituall matters, that one spouse should belong to many, howsoeuer it is grosse in Temporall causes;

Sol.

d Gene. 2. 23.

e 1. Cor. 12. 12

f Cyrian. lib. de Unit. Ecclesie.

Let him know, that as Man and Wife are by Marriage *d one flesh*; so *Christ and his Church* are by spirituall coniunction *e one body*, of which, if the Pope bee not a member, he is but a damned creature, (*for f out of the Church is no Salvation:*) and if hee be a member, then is he not *Sponsus: the Bridegroom, or Head*, but one ouer whom the Spouse hath a power euen to be his Mistresse, because hee is but her Husbands Vicar, or Deputie, or Steward, not to rule ouer her, but for her benefit to dispence their seuerall portions vnto her seruants, as *Thomas & de Corfellis* did learnedly argue this Case before the Fathers in the Councell of *Basil*.

g Apud Ane-
nim Syluium lib.
1. de gest. Concil.
Basil. ens.

Yet,

Yet, fifthly and lastly, hee is called and must carrie it cleerely to be so, *Episcopus vniuersalis*: The *vniersall Bishop*: albeit no Scripture euer gaue him, or any other Bishop such a name; nay, nor yet any Father of the Primitiue Church, saue ^h three priuate men in the Councell of *Chalcedon*, who intituled *Leo* the first, *vniersall Archbishop*, or *vniersall Patriarch*; but if we may beleue the report of *Gregory*; ⁱ *Although this name of vniersall Bishop was in honour of Saint PETER, offered by that Councell to the Bishop of Rome: yet none of his Predecessours euer tooke it vnto him, or gaue consent to vse it.* For indeede *Gregorie* himselfe did ^k many times inueigh against *Iohn* the Patriarch of *Constantinople*, for vsurping this name of *vniersall Bishop*, as a name too high for any man; and therefore a proud, blasphemous and sacrilegious Title for a Minister of *Christ*: Yea, and *Gratian* ^l from the Councell of *Afrike*, and from the following Decree of *Pelagius*, maketh this plaine conclusion of (as the third ^m principall point of that distinction,) *Vniuersalis autem nec etiam Romanus Pontifex appelletur: The Bishop of Rome must not bee called vniersall.*

But (markea distinction!) ⁿ *the name of vniersall Bishop, is to be vnderstood two wayes, first, so as he that is vniersall Bishop, be vnderstood to bee the onely Bishop of all Christian Cities; so that the rest are not Bishops, but onely his Vicars, who is called the vniersall Bishop, and so this name is truly prophane and sacrilegious, as Gregorie thought: but, secondly, he may be called vniersall Bishop, who hath a generall care of the whole Church: so as hee doth not exclude particular Bishops: as in* GREGO-

5.

^b *Theodo. diac. Ischyron, diac. Athanas. presb. in Actione 3. Concil. Chalcedonensis.*

ⁱ *Gregor. ad Mauritium, lib. 4. Ep. 32.*

^k *Gregor. Ep. 36. 38. 39. lib. 4. Registri.*

^l *Gratian. dist. 99. Can. 3. 4.*

^m *Gloss. 10. Fan. ibid.*

Ob.

ⁿ *Beitar. ubi supra, & Sanders li. 7. de Vrij. Monarch. num. 447.*

Sol.

o Gregor. lib. 4.
Ep. 36.

p Concil. Nican.
1. Can. 6. & Con-
stantinopolit. 1.
Can. 5. vid. Iunij
Animaduers. in
Bellar. contr. 3.
lib. 2. cap. 12.
nota. 46.

q Iustinian.
Cod. lib. 1. tit. 1.
l. 7.
r Concil. Nice-
no 2. act. 2.

RIES opinion, the Bishop of Rome may bee called vniuersall Bishop.

But to answer him, and all their Crue, who euer vnderstood vniuersall for one only singular man, but they, who might well know, that IOHN sought not to be Bishop alone, but as Gregorie expoundeth the Title, o to put all Christs members under him, by the name of vniuersall Bishop, and so to bee the chiefe of Bishops, or to speake in IOHNS language, οἰκουμενικός, that is, Bishop of all the habitable World: a proud Title for one man, there being by the order P of the Church, foure Patriarchs, who had this name equally according, as their Iurisdctions were equall in their parts allotted to them, as the *Romane Bishop* had *Italie* and the *West*, the *Bishop of Antioch* had *Syria*, and the *East*; the *Bishop of Alexandria* had *Afrike* and the *South*; and the *Bishop of Constantinople* had *Thrace*, *Greece*, *Asia-Minor*, and the *North*; the *Patriarch of Hierusalem* being more for honour then neede, and yet somewhat conuenient to decide doubts by an odde voice, if it were so required.

For wee find not only this name of vniuersall Bishop giuen by q Emperours to the other Patriarchs, as well as to the Bishop of Rome, but also by the Bishop of Rome himselfe thus writing, r THARASIO Generali Patriarchæ ADRIANVS seruus seruorum Dei: To THARASIVS Generall (so hee readeth οἰκουμενικός) Patriarch ADRIAN servant of the seruants of God. Wherefore, as *John* transgressed the bounds of modestie and order by his affectation: so doth the Pope swarue farre from all humanitie, by his vsurpation of

of this title, which neither could ^f Phocas give, nor Boniface take, nor other Popes after assume as their right, without preiudice to the other three Patriarchs, as ^t Pelagius reasoned, yea, and as it is proued afterward, when vpon this Chiefedome, the Pope did not onely ouerlway the other three Patriarchs, but all Bishops besides, not feareing to bee called by his ^u Flatterers, *Immediatum Episcopum cuiusq; Ecclesia: The immediate Bishop of euery Church.* Is this to preach Christ Iesus the Lord? Is this to follow Peter, who did not ^x suffer Cornelius to fall downe before him, because he was a man? No, no, it is with proude ^y Herod to take to him the name of G O D. But what saith their ^z Canon Law out of Chrysostome? *Whoſoever deſireth Primacie in earth, ſhall finde conſuſion in heauen; neither ſhall he be reckoned amongſt the ſeruants of Chriſt, that dealeth for ſupremacie.* For ^b all the proud in heart are an abomination vnto the Lord: and amongſt men they ſhall finde, that ^c to ſeek their glory, is no glory; ſince glory is ^d like the Crocodile, it will follow them that flee it, and flee them that follow it; that Bernard might well exclaime thus againſt this vanitie in the Prelates of his time; *O ambitio ambitientium crux, quomodo omnes torquens, omnibus places! O ambition, the Croſſe of proud men, how doſt thou pleaſe all, and yet torment all!* Wherefore I conclude this iuſt correction of Popiſh pride, too cleerely made knowne to the World by theſe titles, with the words of Saint CYPRIAN, ^e *Nemo fraternitatem mendacio fallat*: Let no man deceiue the brotherhood by a lye. *Nemo fidei veritatem perſidâ praua-*

^f Platina in Bonifac. 3.

^t Apud Gratia. ubi ſupra.

^u Auguſt. Anconitanit. 9. 19. art. 3.

^x Aſt. 10. 26.

^y Aſt. 12. 20.

^z Gratian. diſt. 40. c. 12.

^a In op. Imperfecti in Mat. hemil. 43.

^b Prou. 16. 5.

^c Prou. 25. 27.

^d Beza emblem. 32.

^e Bernard. lib. 3 de Conſid. ad Eugen.

^f Cyprian. lib. de Vnitate Eccleſie

2.
Of Caution.

vicatione corrumpat: Let no man corrupt the truth of faith, by faithlesse deceiuing. *Episcopatus unus est, cuius a singulis in solidum pars tenetur*: There is one Bishopricke, of which, part is holden by every one wholly.

Yet, secondly, hence, that Christ Iesus is the onely supreme Head of the Catholike Church, wee are not onely to correct Popish error, but also to giue good *Caution* to our selues for the right vnderstanding of the Kings most Royall Maiestie his Title, which we most lawfully and iustly ascribe vnto his most Excellent Person, and vnto all and euery his lawfull Heyres and Successors in the Oath of Supremacie, when we acknowledge *his Maiestie to be Supreme Governour of this Realme, and of all other his Highnesse Dominions and Countreyes, as well in all Spirituall or Ecclesiasticall things and causes, as Temporall*. For hereby wee giue but *h Caesar* his due, euen vnder Christ such a power and authoritie, as not onely Scripture assigneth him, when it willet vs *i to submit our selues to the King, ως υπερχορτι*, *kas* vnto him, who hath aboue all others a Chiefedome, or Headship; such as *Dauid* *i* had ouer the *Nations*; yea, and *m Saul* ouer the *Tribes*: but also reason enforceth vs to yeeld, in regard, both of his Name, & of his Nature, as hee is a King. For what is his name? In *Hebrew* it is *מלך*, as some *n* thinke, of *מלך*, for that it is the *Kings Office* *o* to goe in and out before his people in all good gouernment, as *Salomon* desired *p Wise-dome* therefore. In *Greece* it is *βασιλεύς, ως η βασις του λαου*, as the foundation of the people, because on him is settled

g *Vid. Oath of Supremacie in 1. Eliz. cap. 1. apud Rastall, tit. Crowne.*

h *Marth. 22. 21*

i *1. Pet. 2. 13.*

k *B. Tonstall in his Sermon before K. Henrie the eight.*

l *Psal. 18. 43.*

m *1. Sam. 15. 17*

n *Auenar. in Lexic.*

o *Pet. Martyn. in 1. Reg. 3. 7.*

p *2. Chro. 1. 10*

q *Etymolog. con.*

settled their safetie, being ^r worth ten thousand of them. In Latine Princes, ^t *quasi primum caput*, As their first and chiefe Head, vpon whom, next vnder God wee are to depend, that ^r vnder them wee may lead a quiet and a peaceable life in all godlinesse and honestie. So that ^u *Agapetus* might well say vnto Iustinian, *κύριε & πάντων ἐστὶ ὁ βασιλεὺς, δὲ λαὸς ὅλης πάντων ὑπαρχὲς θεῷ*: The King is Lord ouer all, yet Gods seruant withall. For what is his Nature as he is a King? None better expresseth it then the Apostle ^x Saint Paul, saying, *He is the Minister of God to thee for good*. For here is, first, his Marker, *God*, By *me* Kings raigne: secondly, his matter or obiekt of gouernment, *Thou, whosoener thou art*, ^z *euery soule must bee subiect vnto the higher Powers*: thirdly, his forme, *Gods seruice*, according vnto his will, ^a *Serue the Lord in feare*: fourthly, his end, ^b *Thy good, in an honest and a quiet life*. So that, looke how farre God hath giuen him authoritie and power; so farre must inferiours bee subiect vnto it without exemption, vnlesse, against all conscience, by rebellion ^c they resist the *Ordinance of God*. Now certaine it is, that God hath giuen to Kings an absolute power and Soueraigntie vnder him, ouer all Persons, Goods, or Causes within their Dominions.

For, first, Persons are subiect vnto obedience without exception, as the Apostle saith, *Let ^d euery soule be subiect to the higher Powers*. Yea, saith ^e Chrysostome, *If thou beest an Apostle, if an Euangelist, if a Prophet, or whosoener thou art: for this subiection hindreth not godlinesse*; but ratifieth Gods Order for reward of thy well-doing, as *Salomon* ^f preferred Za-

doc:

^r 2 Sam. 18. 3.
^t Gregor. Tholosanus lib. 6. de rep. cap. 4.
^u 1. Tim. 2. 4.

^u Agapet. Exher. ad Iustinia. apud Orthodoxograph. tom. 1.

^x Rom. 13. 4.

^y Prou. 8. 14.

^z Rom. 13. 1.

^a Psal. 2. 11.
^b 1. Tim. 2. 2.

^c Rom. 13. 2.

I.

^d Rom. 13. 1.

^e Chrysost. hom. 23. in Ep. ad Rom.

^f 1. Reg. 2. 26.

g Vid. Benno-
nem Cardinal.
& Aët. & Mo-
num. 10. Fox. de
his omnibus.

2.

h Nehc. 13. 12.

i 1. Reg. 12. 7.

k Matth. 17. 25

l Gratian. diff.
8. Can. 10.
m August. iv. 6.
in Iob. prope si-
nem.

3.

n Esay 49. 23.

o Deut. 17. 8.

doe: or for thy iust punishment, if thou rebellest a-
gainst thy Soueraigne, as did *Abiathar* deposed,
& *Hildebrand*, *Lanfranke*, *Anselme*, *Becket*, *Beusford*,
Poole, *Allen*, and the rest of our Romish Renegadoes.

Secondly, Goods are at Princes disposing for the
good of Church and Common-wealth, bee they
what they may bee, prophane or sacred, which the
King may eyther for necessary vse establish, as good
Nehemiah^b did the *Tithes*, or vpon abuse translate to
other occasions, thereby to punish the grosse offen-
dours; as *Iosias*ⁱ did disgrace the Priests, by *forbidding*
them to take any further Offerings of their acquaintance,
since with what they had before receiued, they did not re-
payre the breaches of the Temples: so may Kings take
Tribute of Church-lands, as Christ^k himselve payed
to *Cesar*: so are Clergie-men to yeeld subsidie, as
members of the body politike, euen out of their
Lands, and other reuenewes, which they hold of
the King in *capite*, as we Englishmen say in *chiefe*, ac-
cording as the^l Canon Law iudged out of S. *Augu-*
stine^m thus disputing: *Nolite dicere, quid mihi & Regi?*
Quid tibi ergo & possessioni? Per iura Regum possidentur
possessiones: Say not yee, What haue I to doe with
the King? Then, what hast thou to doe with Pos-
sessions? By the Lawes or right of Kings are Pos-
sessions kept.

Thirdly, Causes *Ecclesiasticall*, as well as *Ciuill*, are
within the compasse of the Kings Iurisdiction, since
otherwise there can hardly, *eyther Kings beⁿ nursing*
Fathers, or Queenes be nursing Mothers vnto the Church.
Was not the Iudge to^oioyne with the Priest in the sentence

of

of Iudgement? Did not *Aſa*, *Iſchoſaphat*, *Hezekiah*, *Ioſiah*, *Nehemiah*, and ſuch other good Rulers of *Iuda*, meddle with causes of Eccleſiaſticall conſanſe, when they commanded the *Prieſts* to purge the Temple, the *Leuites* to teach the people, & put downe all Idolatry, and reſtrained *abuses* done vpon the Sabbath day? Did not the Fathers of the Primitiue Church craue helpe *of Aurelianus* the Emperour for depoſing of *Paulus Samofatenus*? Had not *Conſtantine* the Great in his power what he determined betweene *Alexander* and *Arius*, in *Alexandria*, betweene *Cacilianus* and *Donatus* in *Carthage*? Who called Councils? Who placed Biſhops? Who eſtabliſhed Churches? Who receiued the Appeales of Biſhops from their Metropolitanes? The Emperour, while hee ſtood, and ſince his deminiſhing, thoſe Kings of the Pro- uinces, as wee may plainly ſee by the *Councils* of *Spaine* at *Toledo*; of *France*, at *Orleanſe*, and other places. For this point is plaine by thoſe words of *Leo* the *Romane Biſhop*, to *Leo* the Emperour; Seeing God hath enriched your Gentleneſſe with ſo great enlight- ning of his Sacrament, you are preſently to marke, that this Kingly power is conferred vpon you, not onely for the gouernment of the World, but eſpecially for the ſafegard of the Church; that by the repreſſing of bold attempts, you may both defend things well ordayned, and reſtore true peace to things in trouble. and that by driuing out the v- ſurpers of anothers right. Therefore, in a word, we find that the King is called the Head of the Church, not myſticall and ſpirituell (for ſo is Chriſt *the onely Head*;) but politicall and corporall, as the *ancient* and Honourable

p 2.King.18.4

q 2.Chro.19.4

r 2.Reg.23.6.

f Nehe.13.15.

t Euseb.lib.7.
biſtor. cap.24.

u Socrat.lib.1.
cap.4.

x Optatus Mi-
leuitan. lib.1.
contr.Parmeni-
anum.

y Tomis 1. & 2.
Concil. apud Bin-
nium, & apud
Caranum.

z Leo 1. Epiſt.
75. cap.3.

a Vt ſupra.

b Eſay 9. 15.

Honourable is the Head: and yet so not an Head which doth by it selfe execute what is to be done for mans soules health in the Church of God, I meane, he is not *caput administrans*: a *ministring head*, in his owne person, (for Kings in Gods law were not to sacrifice, as appeareth by *Vzziah*, & therefore smitten with a Leprosie:) but (as our most^d learned Diuines haue expressed it) the King is *caput imperans*, an head, who howsoeuer he may himselfe execute any Soueraigne dutie cōcerning the affaires of the Common-wealth, as to sit in iudgement with^e *Salomon*, and to^f make warre with *Alexander*: yet in offices *Ecclesiasticall*, only is to commaund and see those duties performed by such as are therunto allotted by Gods special calling, as *Dauid*⁸ set the *Priests* in their orders & courses; *Hezekiah*^h called them to purge the Tēple. For this is the settled iudgement of the *Primitive Church*, as is manifest by these words first of *Augustine*; ⁱ *The King serueth God otherwise, as he is a man, and otherwise as he is a King: As a man, he serueth God by liuing faithfully: but as a King, he serueth him, by ordaining with force, conuenient Lawes commanding iust things, and forbidding things contrarie*; and againe, ^k *In this, Kings, as it is given them in charge from God, serue God; in this respect they are Kings, if in their Kingdome they commaund good, forbid euill, not onely pertaining to humane societie, but also belonging to diuine Religion*. Secondly, of *Isidore*^l *Hispalensis*, *Princes of this world many times exercise the heights of godlinesse obtained within the Church, that thereby they may strengthen Ecclesiasticall discipline, and that what a Priest will*

not

c 2.Chron.16.
16.

d Newt against
Dorman, & D.
Rainolds Confe-
rence with Hart
cap.10. diuif.1.

e 1.Reg. 3.15.
f Vid. 9.Curii-
um, lib.3.&c.

g 1.Chro.24.8.

h 2.Chro.29.4.

i August. Ep.50
ad Bonifac.

k August. lib.3.
contr. Cresconi-
um Grammati-
cum, cap.51.

l Isidor. Hispal.
lib.3.de summa
bono, cap.53.

not doe by speech of doctrine, Autoritie may accomplish by terror of discipline. And this I hold for caution sufficient in the right vnderstanding of the Regall title, which is not giuen in flatterie, but acknowledged in his right as next vnder Christ, whose seruant he is; that so notwithstanding this subordinate power of earthly Princes vnder Christ in the Church, as it is visibly militant in this or that Kingdome & Countrey of this world, yet Christ may be all in all, *euē m higher then those who are the highest*. So that thirdly from the fore-spoken-of doctrine we finde to our particular benefit, vnspeakeable cōsolation, because we depending vpon this Foundation, this *Teacher*, this *Head*, this *Master Christ Iesus*, shall neuer perish by a finall fall. For we shall not fall finally, being taught by him in his holy Word, *ourⁿ light*, and *our life*, being ruled by him through his holy Spirit, *P his seed*, and *our q sanctifier*: his teaching, his ruling, stayeth vs in his T ruth from damnable Errours; *his Word is that Truth*, *his Spirit leadeth to it*. So that although we liue in this world as in a Labyrinth, going euer on, but neuer getting out, by the blinding and winding wayes of wickednesse, yet need we not feare the want of an issue, since his Word as a threed will shew vs the way; his Spirit our Comforter will strengthen our hearts to encounter the *Minotaurus*; that killing his companion, our trecherous flesh, and discovering his path-way, this wide and wild world, we may put him to flight, and say with the People returned out of captiuitie vnto his holy Church, *We haue a strong Citie*, (for *God is knowne in it*),

saluation

m Eccles. 5.2.
Of Consolation.

T.
n Psal. 119. 105
o Iohn 5. 39.
p 1. Iohn 3. 9.
q Rom. 1. 4.
r Iohn 17. 17.
f Iohn 16. 13.

t Esay 26. 1. 2.
3. 4. 5.
u Psal. 48. 3.

x John 10.5.
y Luke 11.52.
z Esay 22.22.
Reuel 3.7.
a John 20.23.

b Reuel.12.14

c Matth. 7.25.

d Psal.37.40.

e Exod.6.3.

f 2.Tim. 2.19.

g Phil. 3.20.

h Colof. 2.19.

i John 10. 27.

k Luk.1.71.74.

l Reuel. 1.8.

m Phil.1.6.

saluation will God appoint for walles and bulwarks (to cast out our enemies, and to keepe vs in compasse.) *Open yee the gates* (yee ^x Porters of the Lords house, who haue the key ^y of knowledge, and whom he hath appointed to carry the ^z key of Dauid for opening & shutting for ^a remitting and retaining sinne,) *that the righteous nation which keepeth the truth, may enter in* (through the ^b gate into the Citie, by grace to glory.) *For thou, Lord, wilt keepe him in perfect peace, whose minde is stayed on thee* (as on the rocke, against which albeit ^c all waues doe dash, yet are they done away) *because he trusted in thee* (for the Lord neuer ^d faileth them that trust in him.) *Therefore trust yee in the Lord for euer: for in the Lord Ieboush* (who performes what he promisetli to be ^e knowne by this Name) *is euermlasting strength.* As therefore we cannot finally fall, so shall we not perish, being set on that *Foundation*, being holden of that Head. *For ^f the foundation of the Lord remaineth sure, and hath this scale, The Lord knoweth who are his.* Can wethen be moued out of place by any storme, being so well grounded? Our vpper parts are safe too; for our Head is ^g above, that we cannot be drowned in the midst of many waters, being ^h knit vn-to him *by so many ioynts and bands.* If we be weake in our selues, as we are all but flesh, yet are we strong in him, who first can so saue vs, *that ⁱ none shall be able to take vs out of his hand:* who, secondly, will saue vs ^k *from the hand of all that hate vs,* that in peace we may *serue him without feare:* who, thirdly, as he ^l is *Alpha* by preuenting grace, will also be *Omega* by his gift of perseuerance, ^m *performing the good worke he hath begun*

begun in vs, and bringing^a forth the head stone of his spirituall building in vs, with shoutings (of his glad some ° Angels for our conuersion) crying, Grace, Grace vnto it. For by p grace we are saved, and not of our selues: his q grace is not in vaine in vs; wee^r growing both so fast, and so fully thereby into our head, that we cannot be moued,^f God by his fauour hauing made our mountaine to stand so strong. For first are our foes many? Feare^t not: for they that be with vs, are more then they that be with them. ^u God is on our side, who can be against vs? For, secondly, are our foes mightie? Be of good comfort: the Lyon^x couchant of the Tribe of Iuda, who is our shield, will y put to flight the ^z rampant roaring Lyon of hell: yea, ^a the God of peace shall brnise Satan vnder your feete shortly. For, thirdly, haue our foes fought long against vs? Be not discouraged, their time is the shorter; our glory is the neerer, and therefore^b they rage. He that saueth vs, seeth them, ^c and laugheth them to scorne, for ^d kicking so foolishly against the pricks. Our teares are put into his bottles; our troubles are registred in his booke of remembrance, that they may be in fresh suite against our enemies for our comfort and encouragement, who shall finde in the end ^e a glorious libertie, by the full redemption of our bodies, from trouble by death, and from death, by the coniming of Christ vnto Iudgement. For here we^f haue no continuing Citie, but looke for one to come; whereinto since in s no wise shall enter any thing that defileth; he^h that hath this hope in him, to enter therein, and be like him, shall purifie himselfe, euen as he is pure. For this is that confor-

mitie

n Zach. 4.7.
Vid. Caluin. ibid.

o Luke 15.8.

p Ephes. 1.8.

q 1. Cor. 15.10

r Ephes. 4.15.

f Psal. 30.7.

t 2. Reg. 6.16.

u Rom. 8.31.

2.

x Gene. 49.9.

y Matth. 4.11.

z 1. Pet. 5.8.

a Rom. 16.20.

3.

b Reuel. 12.13

c Psal. 59.9.

d Act. 9.5.

e Rom. 8.23.24

f Heb. 13.14.

g Reuel. 21.27

h 1. Iohn 3.4.

mitie vnto our Master in Christian perfection, of which we are now briefly to speake of in the last place.

I.
The fourth
Part.
i Theophylact. in
6. Luc.
k Erasmus in An-
notat. in 6. Luc.
l Vid. Beza.
in Annotat. ma-
ioribus in 6. Luc.

2.

m Apud Henr.
Stephan. in
ἀπτιος.
n Eph. 4. 11. 12
11. Ubi vid. Zan-
chium in Eph.

I.

o Gal. 6. 1.

2.

p 1. Cor. 1. 10.

Every one that is perfect, shall be as his Master.] The originall is [κατηρτισμένος τὰς ἰσας, ὡς ὁ διδάσκαλος αὐτοῦ:] which ⁱTheophylact and Erasmus ^k seeme to vnderstand as spoken Imperatiuely (*Let every one bee* (ἔστω) *perfect, as his Master;*) in truth, all to one and the selfe-same sence, that others, as the ^lSyriack, and the *Vulgar* doth reade, viz. that the Disciple must conforme himselfe to be like his Master, howsoeuer hee swarued farre from him before. For the word (κατηρτισμένος) signifieth him who is restored to the place, whence hee was before, as it were disioynted: the word (καταβιβάζω) being borrowed from Chirurgians, who τὰ μέλη εἰς τὸν τόπον τὸν ἰδίον καταβιβάζοντες, put broken members into their owne places, saith ^mEgineta, as ⁿhe gaue some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers, (πρὸς τὸν κατήρτισμον τῶν ἀγίων) for the repaying and perfecting of the Saints, who before by nature were out of the place of happinesse, but by the Word of Grace are restored, and made perfect. For the word (καταρτίζω) signifieth, first, to restore and set things false, into their proper place againe, as where the Apostle saith, o If a man be ouertaken in a fault, ye which are Spirituall, restore (καταρτίζετε) such a one with the Spirit of Meeknesse. Secondly, to be more and more perfected and established in the same estate, vnto which they were restored, as the same Apostle beseecheth the Corinthians, p that there be no diuision amongst them, but that they

they may be perfectly ioyned together ~~καταμνησκειν~~ in the same minde and in the same indgement.

The point then of Doctrine, which hence wee learne, is this, that if we be the true Disciples of Christ, we must alwayes goe forward towards that full perfection, which is in Christ Iesus. For so it is commanded not only to ^a ABRAHAM: *I am the Almighty God; walke before mee, and bee thou perfect*; but also to all faithfull Professors, both by our Saviour; ^r *Be ye therefore perfect, as your Father, which is in Heauen, is perfect*: and by Saint PAUL, *Be^r perfect: as IOB was, a^r man perfect and vpright, as^u DAVID was a man after GODS owne heart, as^x IOSEPH was a iust man, and ZACHARIE^y and ELIZABETH were both righteous before God, walking in all the Commandements and Ordinances of the Lord, blamelesse*. For if they will haue Heauen, they must doe thus, since ^z *flesh and bloud cannot enter into the Kingdome of God; neither corruption inherit incorruption*: And therefore let vs goe^a to him without the Campe, hearing his reproch; that is, as Primasius^b hath fully expounded, Because he hath suffered without the Campe, that he might sanctifie vs; let vs go forth vnto him too, without the conuersation of carnall men, mortifying our members together with our sinnes, and concupiscences: let vs also imitate his Passion, by enduring Martyrdome for his sake. For this is to beare his reproch, to suffer the same things, which hee sustained. For his Crosse seemeth vnto the Pagans to bee his shame; but vnto vs it is Sanctification and Redemption: therefore let vs goe forth to him out of the Tents, despising things present, louing things to come; contemning

Y

things

The Doct-
rine.

I.

Regula.

q Gene. 17.1.

r Matth. 5.48.

2.

Regula.

f 2. Cor. 13.11.

t Iob. 1.1.

u 1. Sam. 13.4.

x Matth. 1.19.

y Luke 1.6.

3.

Regula.

z 1. Cor. 15.50

a Heb. 13.13.

b Primas. Com-
mentar. in 13.
Hebr.

ob.

c James 3.2.

d 1. Iohn 1.8.

e 1. Cor. 13.9.

f In Sext. lib. 5.
tit. de Reg. iuris 6

Sol.

g Psal. 51.6.

h Deut. 27.26.

i Rom. 3.19.20

k Esay 1.6.7.

2.

Two Questions of Perfection.

I.

What it is ?

l Phil. 2.13.

things visible, desiring to follow things eternal.

But it may be, some will say, that no man living in this World can bee perfect, since in ^c many things we sinne all, and if we say, ^d we haue no sinne, wee deceiue our selues, and there is no truth in vs; and we ^e know but in part, and propheticie but in part: why then doth Christ command vs to be perfect? ^f Nemo tenetur ad impossibile: No man is bound vnto what is impossible for him to doe.

Indeede men say so; but ^g God, who requireth truth in the inward parts, commanded the obseruation of the Morall Law, to all men vnder paine of the eternall ^h Curse; and yet it is not possible for ⁱ any man liuing to keepe the Law, being so subiect to all imperfections, that the whole ^k head is sicke, and the whole heart faint: from the sole of the foote, euen vnto the head, there is no soundnesse in it, but wounds, and bruises, and putrifying sores.

And therefore to know what perfection Christ here speaketh of, let vs make search into two points: First, *What is the perfection here required?* Secondly, *How farre can any man here lining proceede therein?* To find out the former, know we that this perfection is the perfection of Christ, as Christ is our Teacher or Master. For as the Master by teaching laboureth to bring his Schollers to that perfection, which he himselte hath in any knowledge: so Christ our Master teacheth vs daily to bring vs to as much perfection of knowledge and Grace, as wee can receiue, being in truth not capeable of any more then it is his pleasure we shall receiue, ^l he working in vs the will.

will and the deed, of his owne good pleasure. So that this perfection of our Master Christ Iesus, is to be distinguished into formall and effectiue, or into inherent and communicated perfection. Formall or Inherent perfection, is the perfection of the person of Christ, as hee is both perfect God, and perfect Man, and perfect both God and man. For, first wee finde him perfect God, *παραπετα*, by an all-sufficiencie, *ᾧ* of whom, and through whom, and to whom are all things, and *αὐταπετα*, by a sole-sufficiencie, since though *ἡ* there bee that are called Gods, whether in Heauen or in Earth (as there be gods many, and lords many,) yet to vs there is but one God, the Father, of whom are all things, and wee in him; and one Lord Iesus Christ, by whom are all things, and we by him. Secondly, perfect man, of a reasonable soule, and humane flesh subsisting, in both being euery way like vnto vs, *ο* siue only excepted. Thirdly, perfect both God and Man (*θεανθρωπος*) the Godhead, and Manhood being *ἡ* vchangeably, indiuisibly, inconfusedly, and substantially united in the person of Christ, the only Mediatour betweene God and Man; perfectly obedient, both in action and in passion; in action *ἡ* fulfilling all righteousness, to *ἡ* doe the will of him that sent him, and to finish his worke: in passion; both of soule, *ἡ* heavy through sorrow (for Gods wrath due for mans sinnes) vnto the death, and of bodie sustayning many torments both in his life time, by *ἡ* pouertie and *ἡ* persecutions, and at *ἡ* his death, by mocking, buffeting, whipping, stretching, nayling, and piercing his sweet side with a sharp Speare, vpon the *ἡ* cursed Tree or Crosse, then turned to be a blessed Engine of mans true happines,

m Rom. 11. 35

n 1. Cor. 8. 6.

o Heb. 4. 15.

p Vid. Symbol. Concil. Chacedonensis & Damascen. lib. 3. cap. 3.

q Matth. 3. 15.

r Iohn 4. 34.

f Matth. 26. 38.

t Matth. 8. 20. Luke 8. 1.

u Luke 13. 31.

John 7. 22. & c.

x Vid. Math. 27

& Ioh. 18. & 19

y Gal 3. 13.

z Colof. 1.21.
22.

a Esay 63.3.
2

b Rom. 8.29.

c Ephes. 4.23.

d Ephes. 2.5.

e Gene. 28.18

f Rom. 1.17.
g 2. Cor. 3.18.
h Hemingius
Synagm. Gloss. 4
cap. 4. Arel.
Probl. 163. &
Polanus synag.

in that ^z we that were sometimes alienated, and enemies in our minde by wicked workes, now hath bee reconciled, in the bodie of his flesh, through death, to present vs holy and vnblameable, and vnreprooueable in his sight. Now this his formall inherent perfection is in himselfe, as hee is alone God and Man, the only Mediatour betweene God and Man; and not that which here wee seeke, it being only proper to himselfe, who only ^a trod the Wine-presse, and none of the people with him. Wherefore we must briefly consider of that perfection of Christ, which we call *effective and communicable*, to wit, that which is communicated vnto vs, by his working in vs, through his holy Spirit, that wee ^b may bee conformed to his Image, in which after ^c God we are new men created in righteousness, and true holinesse. A perfection distinguished according to those degrees, which we make in it. For as after our fall wee cannot rise of our selues, but Christ ^d must quicken vs: so when we are reuiued by a new Birth, we cannot attaine to the height of perfection at one leape; but as ^e IACOBES Ladder had certaine degrees and steppes, by which the Angels of God did ascend and descend: so this course of perfection, wherein we are to ascend vnto GOD, hath certaine degrees of holinesse and righteousness, through which we must passe, before we can attaine to the height of our happinesse, as the Apostle saith, *In^f the Gospell is the righteousness of God reuelled from faith to faith*; by which ^g we all with open face beholding, as in a Glasse, the glorie of the Lord, are changed into the same Image, from glory to glorie, euen as by the Spirit of the Lord. Learned Diuines ^h then out of their good

experience obseruing the graduall proceedings of Christians vnto perfection, out of the holy Scripture set downe this *perfection* to bee two-fold: First, *Perfectio viae*: The perfection of the way: Secondly, *Perfectio vitae*: The perfection of life: that is, the course wherein wee must runne, this is the Crowne, which we shall obtaine,ⁱ *So runne, that ye may obtaine.* The perfection of the way, is a blamelesse course of vp-right walking only in this life, of which the *Psalmist* thus pronounceth,^k *Blessed are the vndefiled in the way, who walke in the Law of the Lord*: and it is found to be two-fold, *Legall*, or *Euangelicall*: *Legall perfection* is that, when a man according to the tenour of the Law fulfilleth all the Commandements of God, as it is required by *Moses*, saying,^l *And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God, with all thy heart, and with all thy soule: to keepe the Commandements of the Lord, and his Statutes, which I command thee this day for thy good? Euangelicall perfection* is a carefull endeouour of a faithfull man vnto the true obedience of Gods holy will reuealed in his Word, fully settled for all his life time, that hee may still grow in grace vnto glorie, as Saint PAUL^m forgetting those things which are behinde, and reaching forth to those things, which are before, pressed towards the marke, for the price of the high calling of God in Christ Iesus: and this perfection is wrought by the Holy Ghost, First, in the nature and substance of a regenerate man. Secondly, in his actions. In his nature and substance this perfection is wrought,

i 1. Cor. 9. 25.

k Psal. 119. 1.

l Deut. 10. 12. 13.

m Philip. 3. 13. 14.

n 2.Tim.3.13.

o Psal 84.7.

p 1.Thef.5.23.

q Iohn 3.8.

r 1.Iohn 2.20.

when after the remission of our finnes, and the imputation of Christs Righteousnesse for our free and full /
 /ustification by a liuely faith, that inbred corruption arising from the blot of originall sinne is lessened in vs, and Gods grace so restored, as that by it we grow still better and better; for ^a as *sinne maketh the wicked waxe worse and worse*: so Grace draweth the godly on in perfection to ^o *walke from strength to strength, till they appeare before God in Zion*. So that looke how farre sinne hath defiled the natural man by the issues of corruption throughout all the parts and powers of soule and bodie: euen so farre doth and shall the Grace of Gods Spirit worke a restitution in the man regenerate, that ^p his whole Spirit, Soule, and Bodie may be preserved blamelesse vnto the Comming of our Lord Iesus Christ. For shall not Iacob supplant Esau? Shall not the Spirit subdue the flesh? Shall mans sinne enervate, or hinder Gods Grace? No, in no wise, if God send his holy Spirit, which ^q *bloweth where hee listeth*. And therefore this perfection of mans nature reformed, spreadeth it selfe into many faire branches, First, in the minde, by a quicke perceiuing and a sound iudgement of heavenly things, not only for the knowledge of the principles, and grounds of Gods Religion; but also for the gathering of such good conclusions, as may both strengthen and increase faith, since ^r *hee hath the anoynting from the Holy One*, and knoweth all things. Secondly, in the will, by most ready inclinations, and settled resolutions for the right performance of all holy Duties, prescribed by God for holinesse, righteous-

righteousnesse, and sobrietie; since thereto are wee taught, & therefore are we purged to be a peculiar people vnto himselfe, zealous of good works. Thirdly, in the conscience, both ^t by boldnesse towards God, vpon the full assurance of the remission of our sinnes, and by an honest care of liuing vprightly in the feare of God, without scarre of scandall giuen or taken to his owne true quietnesse, and the profitable edifying of other men, since the high way ^u of the vpright is to depart from euill; he that keepeth his way, preserveth his soule, and the ^x feare of the Lord tendeth to life; hee that hath it, shall abide satisfied. Fourthly, in the outward behauiour of body, by diligent watching ouer all the whole body, and euery part thereof, y to giue it vnto God as a weapon of righteousness, and not as a weapon of vnrightheousnesse vnto sinne, since the ^z body is the Temple of the holy Ghost, which is in vs. And so is this New-man ^a perfect and intire, lacking nothing, if his actions bee answerable to these in-wrought good habits of body and soule.

Now all the actions of true perfection Euangelicall, are reduceable, or to be drawne vnto one generall head, which is Repentance, consisting of ^b two speciall parts; the one called, properly, *μετάνοια*, a sorrow after sinne: the other, *μετανοια*, a true reformation after that sorrow. The former is esteemed an action of Euangelicall perfection, not as it is a sorrow arising from feare of punishment denounced in the Law against impenitent sinners (for that ^c sorrow is wrought by the spirit of bondage, and may bee in Reprobates, as in ^d Cain, and ^e Felix:) but as it is a godly

f Tit. 2. 12. 14.

t 1. Iohn 3. 18.

u Prou. 16. 17.

x Prou. 19. 23.

y Rom. 6. 13.

z 1. Cor. 6. 19.

a Iames 1. 4.

b Vid. Rollocum de Vocat. efficaci cap. 36.

c Rom. 8. 15.

d Gene. 4. 7.

e Act. 24. 25.

f Rom. 8. 15.

g Psal. 51. 4.

h Act. 2. 37.

i Esa. 35. 14.

k Matth. 5. 5.

l Psal. 5. 18.

m Heb. 9. 14.

n Esay 66. 2.

o Job. 1. 5.

p Psal. 6. 2.

q Ierem. 17. 5.

r Revel. 7. 14.

f 2. Theſ. 2. 11.

r Iude 23.

u Tit. 1. 16.

ly sorrow, wrought in our hearts by the ^f Spirit of adoption, onely because God is so dishonoured by our sinnes; and so displeased at vs sinners, as *Dauid* lamented, saying, *Against thee, thee onely, haue I sinned, and done this euill in thy sight.* For, ^h this pricking of the heart, this ⁱ chattering, this ^k mourning, tendeth to perfection two manner of waies: first, as it teareth asunder our hardned hearts for our fore-past sinnes, that so they may become the ^l Sacrifices of God, ^m purged from dead works, to serue the liuing God; because God onely looketh ⁿ on him that is poore, and of a contrite heart, and trembleth at his Word. Secondly, as it maketh a man alwaies suspect himselfe vpon the conscience of his owne infirmities, which minister seede vnto his sinnes, as ^o Job did his *sonnes*, and *Dauid* himselfe, saying, *Haue P mercy vpon me, O Lord, for I am weake:* for thus hee casteth off the confidence of the ^q fleshy arme, and trusteth in the Lord, his helper: and so he seeing his owne spots and stains by the cleere Glasse of Gods Law, daily endeouoreth by a liuely faith to wash all white in ^r the bloud of the Lambe.

But all this cannot perfect vs without a further proceeding, euen vnto the latter part of *repentance*, (*viz.*) *μετάνοια*, which is an action of perfection, onely as it is a change, first, in the minde, from ^f the beleeu-
 ing of errors, to the knowledge of the Truth: secondly, in the will, from euill to good, ^r hating that, inclining to this: thirdly, in the whole man, who before being ^u disobedient, and to euery good worke reprobate, now yeeldeth himselfe vnto all due obedience, and seruice of God, *ὁλως, ὁλον, ὁλως*: wholly, both in body and in Spirit

Spirits glorifying ^x God: for they are Gods in all points, whiles ^y that hee hath respect vnto all Gods Commandments; for euer, in that hee desireth but one ^z thing of the Lord, which he will seeke after, that he may dwell in the House of the Lord all the dayes of his life, to behold the faire beauty of the Lord, and to inquire in his Temple. For although the flesh allure him with subtile baits: yet, ^a by crucifying the flesh, with the affections and the lusts, hee auoydeth the danger of those inticements: although the world set blocks in his way: yet God maketh ^b his way plaine by induing him ^c with patience to possesse his owne soule, and to ^d leap ouer such lets: yea, albeit the raging Deuill, spiring at this perfect man, mustereth all his forces of hard temptations, either to oppresse him, or incumber his way: yet ^e his way is on high, to auoid from hell beneath; he easily defeateth them all, ^f by the putting on of the Armour of light, and the discrete vsing of the same against the brunt of euery temptation; according to their seuerall kinds. For, ^g the Name of the Lord is a strong Tower, the righteous runne into it, and is safe: hee is called a ^h Christian, and in Christ at the end hee ⁱ shall bee more then Conquerour, when the ^k God of peace shall tread downe Sathan vnder his feete shortly. It may bee, that he is stayed awhile from following his course by the heate and height of violent temptations, as were ^l Samson, ^m Dauid, ⁿ Peter, and others of the blessed Martyrs and Confessors, as ^o Origen, ^p Marcellinus, and that true seruant of Christ, ^q Thomas Cranmer, by weaknesse of the flesh, yeelding somewhat to sinne: but yet he falleth not finally from the faith, ^r the seed

x 1. Cor. 6. 20.
y Psal. 119. 8.

z Psal. 27. 4.

a Gal. 5. 24.

b Psal. 143. 8.

c Luke 21. 19.

d Psal. 18. 29.

e Prou. 15. 24.

f Ephes. 6. 14.
15. 16. 17.

g Prou. 18. 10.

h Act. 11. 25.

i Rom. 8. 37.

k Rom. 16. 20.

l Iudg. 16. 21.

m 2. Sam. 11. 2

n Math. 26. 76

o Niceph. lib. 5.
cap. 33.

p Platina in
Marcellin.

q Fox. Aet. &
Monum. p. 1710

r 1. Iohn 3. 9.

of

f Esay 40. 37.

t Psal. 68. 13.
Vid. ibid. Mel-
lerum, &c. Ly-
ram, &c.

2.

u Luke 12. 32.
x Act. 3. 21.
y Reuel. 14. 13

of God remayning in him, to hold him vp, that in the act he should not runne too farre, and in the issue he should not be slacke to get himselfe out; recompencing his stay by a swifter course afterward, with a greater detestation and loathing of sinne, and a zeale more inflamed to follow after righteousnesse, as we find it true in the foresaid Saints, what was promised by the Prophet, *They that wait vpon the Lord, shall renewe their strength; they shall mount vp with wings as Eagles; they shall runne, and not be weary; they shall walke, and not be faine.* For, saith the Psalmist to all the Church militant, *Though yee haue layne amongst the pots,* (subiect to much danger in darke obscuritie) yet, for issue out of trouble, *ye shall bee as the wings of a Dove, couered ouer with siluer, and her feathers with gold:* For their wings are their prayers, by which they escape, especially, being both qualified with the meekenesse of a Dove, and sinceritie shining like purest siluer, and grounded vpon a liuely faith, which, as feathers, flye into the golden estate of glory. And thus we see fully, what is that which they call [*perfectionem via,*] the perfection of the way.

Now for the second, which is *perfectio vita*: the perfection of life, it is that estate of perfect happinesse which the faithfull shall enioy in the life to come, with Christ in heauen: of which I cannot make any explanation further then vnder such metaphoricall termes as the Scripture vseth, onely to let vs see a glimpse of that glory which we shall enioy fully; as when it is called, a *Kingdome*, for our raigning there; a *refreshing*, for our comfort there; a *rest*, for

for our quiet there, a ^z *Paradise*, for our pleasure there, ^a *the house of our Father*, ^b *the fulnesse of ioy*, *the* ^c *ioy of the Lord*, ^d *the holy Citie*, ^e *the heauenly Ierusalem*, ^f *the glorie of God*, *Abrahams* ^g *bosome*, ^h *our glorie*, ⁱ *our peace*, ^k *our eternall happinesse*, such as ^l *neither eye hath seene, nor eare hath heard, nor euer entred into the heart of man*. For if S. Paul ^m being vanished in spirit, could not vtter what he saw there, how can we expresse, what God hath reserued for present faith, and future sight, as we ⁿ walke by faith, and not by sight?
 • *Let vs seeke it, and set our affections vpon it*, as vpon the ^o *onely treasure of our hearts*, since ^p *this is not our rest*, who ^q *hauing here no continuing Citie*, must looke for one to come, that ^r *when that which is perfect, is come, then that which is in part, may be done away*.

But in the meane time, since we finde now what this perfection is which our *Sauour* speaketh of, to wit, a true conformitie vnto himselfe in that which is perfect, not personall, but communicable, both in the way of grace, not only as it is prescribed by the Law, but performed by the Gospel, in the nature and actions of the regenerate, and in the life of glory; let vs diligently search the depth of this latter question, *how farre can any man here lining proceede in this perfection?* A maine point of perfect knowledge easily found by the due consideration of the three-fold estate of man in this world, as first, in his nature, secondly, in his fall, thirdly, in his new birth. For first in his nature he was created ^s *good*, ^t *according to Gods Image of holinesse and righteousness*; yet is he not therefore any way with God to be compared in perfection. For ^x *woe*

vnto

- z Luke 23.43.
- a Iohn 14. 2.
- b Psal. 16. 11.
- c Matth. 25. 21.
- d Reuel. 21. 10.
- e Heb. 12. 21.
- f Rom. 3. 23.
- g Luke 16. 21.
- h 1. Cor. 2. 7.
- i Luke 1. 9.
- k Dan. 12. 2.
- l 1. Cor. 2. 9.
- m 2. Cor. 12. 3.
- n 2. Cor. 5. 7.
- o Colof. 3. 1.
- p Matth. 6. 21.
- q Mic. 2. 10.
- r Heb. 12. 13.
- s 1. Cor. 13. 10.

The latter
Question, how
farre here?

1.

- t Ecclef. 7. 31.
- u Gene. 1. 26.
- Ephef. 4. 24.
- x Esay 45. 9.

y Iob 4 17.18.
19.

I.
Conclusion.

z Beda in axi-
omat.

a August. lib. de
Corrupt. & grat.
cap. 11. & c.

2.

b Psal. 14. 3.

c Efsay 64. 10.

2.

Conclusion.

d Rom. 3. 19.

3.

e Heb. 5. 13.

unto him that striueth with his Maker. ⁊ Shall mortall man be more iust then God? Shall a man be more pure then his Maker? Behold, he put no trust in his seruants; and his Angels he charged with folly: How much lesse in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the mosh? Therefore our first conclusion is this, we can neuer attaine to the inherent perfection of Christ, as he is either God or man, not as he is God, because so he is infinite, and ⁊ there is no proportion betweene the infinite Creator, and finite creatures; not as he is man, because though he be like vs so, yet here we come farre short of him, who is vncchangeable in his innocencie, where we in Adam receiued only grace, by which we might not haue sinned if we had would, but not that grace by which we would not or could not haue sinned, being made with a free will either to good or ill, that he might shew thereby (saith ⁊ S. Augustine) first, what mans free will can doe; and then what the benefit of his grace, and iudgement of his iustice can. Secondly, in his fall he is wholly corrupted, and become so ^b abominable, that his very best parts, yea and all his ^c righteousnesse is but as filthy rags. So that if Christ prescribe perfection from the Law, our second conclusion is, that we can neuer attaine to that legall perfection, since it requirith so much, and we can performe so little or nothing, that the Apostle maketh it an axiome, ^d By the deeds of the Law there shall no flesh be iustified in his sight. Thirdly, in his new birth, he is but as in flore aut germinc: in the bud, or flowre ^e, a milke-sop babe, altogether unskilfull in the word of righteousnesse, forelloved by the

the flesh in spiritual proceedings,^f the law of his members rebelling against the law of his minde, and leading him captiue vnto the law of sinne, which is in his members. And therefore hence we determine in a third conclusion two things, first, that we are not yet come to the perfection of life, being *κατ'εργασίαν*, framed or fitted towards it, but not *τελειωται*, fastened in it. For now we are the sonnes of God, and yet it doth not appeare what we shall be. For being yet in growing, we are not at our last period of perfection; the end is the last and best thing, saith the Great ^h Philosopher; for as the good Fatherⁱ Iustine Martyr giueth the reason, The perfection of God is in God, and no other being can increase it; because when we are come so farre, then shall we rest. Secondly, that therefore, since we are yet in continuall motion, our perfection present is only of the way Euangelicall, wherein we are alwayes bound to walke^k forward from the beginning of the doctrines of Christ. For we are but *ἐν ἐργασίᾳ* not *ἐν τέλει*, in the disposition, not in the habit, perfect quoad^l partes, according to the seuerall parts of perfection, but not quoad gradus, according to the seuerall degrees thereof, as a sucking childe is a perfect man in regard of his substantiall parts, although he is not yet at his full growth. So^m DAVID walked within his House with a perfect heart, and yet heeⁿ sinned therein with Bath-shebah: so^o ASA his heart was perfect all his dayes; yet the high places were not taken away: so Saint PAUL P was conformable, but not alreadie perfect. Omnes imperfecti sumus; ibi perficiemur, ubi omnia perfecta sunt, saith S. ^q AUGVSTINE: We are all vnperfect: there shall wee be

f Rom. 7.23.

3.
Conclusion.
1. Part.

g 1.Iohn 3.1.

h Aristotle. lib.
2. Physic. cap. 3.
i Iustin. Mart.
tyr. 7. 113.

2. Part.

k Heb. 6.1.

l M. Perkins
upon Mat. 5. 48.

m Psal. 101. 2.

n 2. Sam. 11. 3.

o 2. Chron. 17.

15.

p Philip. 3. 12.

q August. h. m.
34. ex 50. h. m.
cap. 9.

r Aug. in Ser. 22
de verb. Apost.
cap. 1.

Ob.

Sol.

f Psal. 34. 9.

r Esay 55. 11.

2.

u Rom. 1. 30.

x Mark. 6. 14.

Vses of the
Doctrinc.

1. For cor-
rection.

be perfected, where all things are perfect. For, *Modò edificatur Ecclesia, sed in fine sæculi dedicatur*, saith the same Father: *Now is the Church builded, but in the end of World it is dedicated.*

Yea, but why then doth the Holy Ghost absolutely command vs to be perfect, if wee cannot bee perfected here?

Surely the reason of such precepts is two-fold, first, in respect of Gods Elect, who by those exhortations vnto perfection are the more encouraged to follow good courses, knowing hereby, how God doth approoue them, and finding withall by Gods assisting grace an abilitie, and a willingnesse in themselves to performe them: because as in the Creation, *dictum, factum, by his Word were all things made*: so in Regeneration, *he spake, and he doth of his owne meere mercy enable vs with means to perform what he enioyneth vs; since this Word shall not returne to him void*: Secondly, in regard of the Reprobates and wicked Worldlings, who hereby are not only *without excuse*, being so plainley warned against their wickednesse; but also much restrained of their licentious and madde outragiousnesse, as *Herod* was by *John Baptist*.

Wherefore, since the precepts for perfection prooue that wee are not yet made perfect; the vse of this Doctrinc thus plainely declared, is two-fold: First, for correction: Secondly, for direction: The correction is of three sorts of Perfectists: First, *Pelagians* and *Celestians*, who affirming, *that a man in this life may be so perfect, as to be without sinne*, were learned-

nedly, and largely confuted by Saint *Augustine*, y in his booke against *Calestius*, demonstrating mans present imperfection in this life by his manifold omissions of necessarie duties, and his infinite committings of hainous transgressions, both in his nature vnregenerate, which is wholly sinfull, and in his reformed course of life, so full of great slips, as that he hath need daily to pray; ² *Forgive vs our trespasses, as we forgive them that trespassed against vs*; and with the *Psalmist*, ² *Enter not into iudgement with thy Servants, O Lord: for no flesh is righteous in thy sight*.

Secondly, *Papists*, who stand so much vpon the perfection of mans righteousness in this life, as that they sticke not to affirme, both ^b *that a man in this life may perfectly fulfill the Law of God, yea, & that c he may doe more, greater, and more holy workes, then the Law requireth, so that those workes of supererogation may bee sold for money, or in courtesie communicated to others for their help*, as *Petrus de Asoto* said, ^a *Supererogamus non-nihii de his ad quæ ex necessitate tenemur: we do supererogate somewhat of those workes, unto which wee are bound of necessitie*. For *Pelagius* went not thus farre, as they, who make men of themselves, to bee in a manner equall with Christ, both for fulfilling the Law, as he fulfilled all righteousness, and for meriting for others as well as for themselves. But what will not proud flesh attempt to say or doe, if it be not restrained? I cannot for lacke of time, lest I bee tedious; neither will I further trouble you with any long or laborious Disputation, in this double Controuersie, which we haue with these *Antichristian Adversaries*,

y *Aug.* tom 7.
lib. in *Calest.*

z *Mat.* 6. 12.

a *Psal.* 143. 2.

b *Beil.* l. 4. de Iu-
stific. c. 11. & c.
c *Cassand.* in
consul. ar. 21. &
Rhemens. in 1.
cor. 9. § 6.

d In assert. Ca-
thol. de leg. apud
Tilem. Hist. de
sex. Papist.
er. ar. 16.

e *Colon.* Anti-
d. d. de bonis ope-
ribus & Inter. c.
de banis operibus

c Calvin. in An-
tidot. Concil.
Trid. Sess. 6. cap.
11. & ibid. Kem-
nit. par. 1. Exam.
& D. Abbots a-
gainst Bish. p. 2.
pag. 550. &c. &
D. Willet Synopf.
pag. 914. &c.
Luc. 6. sand. fil.
cap. 12. Ench. in
Pontific. 4. 3.

I.

Sol.

f Act. 15. 10.
g Gal. 5. 17.
h 2. Reg. 4. 39.
40.

i Matth. 11. 29
k 1. Iohn 5. 4.
l Rom. 5. 1.

m Prou. 24. 16

n James 3. 2.

o Auguſt. lib. 4.
in Iulian. Pelag.
cap. 2.

ries, since you may reade them fully answered in these points, by diuers of our * most Reuerend and Learned Diuines.

Only for a taste, wee may thus farre remember you, First, in the former point, that indeed God gaue his Law not altogether vnpossible for man to performe, since hee could in his integritie, Christ did it for vs, and we shall hereafter, when wee are restored vnto perfection fully in the life to come. But, in the meane-time, albeit wee are in Christ reclaimed and called to Grace; yet is the Law, as *Peter* said, *f a yoke, which neither our Fathers, nor we were able to beare*; by reason of the *g flesh still rebelling against the Spirit*, and our manifold imperfections arising from that *h wilde Gourd*, our inbred concupiscence, which is death in the pot, such an hurt to the heart, that albeit *Christs i yoke is easie, and his burden light*; his *k Commandements are not grieuous*, in respect of our *Charitie, or l loue of God shed abroad in our hearts, by the Holy Ghost*: yet are none liuing so able to beare them, to carrie them, to doe them, but he shall sometime fall as the *iust m man falleth seuen times in a day, and riseth againe*; hee shall sometimes transgresse, as in *n many things we sinne* all; because as Saint *Augustine* o said excellently, *So farre as concupiscence is in vs, it hurteth, although not to the destroying vs out of the lot of Saints, if it bee not consented thereunto, yet to the lessening of spirituall delight of holy minds*. So that the fault of not fulfilling the Law of God is not, either in God commanding, or in the Law commanded, hee commanding what we should doe, and this contayning the duties there-

thereof; but in our selues, who should rather here-
vpon confesse our infirmities, then arrogate to our
selues any such great perfection, seeing as S. Paul said,
P The Law is spirituall, but I am carnall, sold vnder sinne.
And as Saint *Augustine* concludeth, q Lex data est, vt
gratia quareretur: The Law is giuen, that Grace may bee
sought: Gratia data est, vt lex impleretur: Grace is giuen,
that the Law might be fulfilled: Neq; enim suo vitio non
implebatur lex, sed vitio prudentia carnis: For it is not by
any default of the Law, that wee fulfill it not; but by de-
fault of the wisdom of the flesh, which ^r is enmitie a-
gainst God: for it is not subiect to the Law of God, nei-
ther indeed can be.

Secondly, in the latter point, where they hold
workes of *supererogation*, that is, that a man may doe
more then is commanded, and that out of their abundance
they may allot such workes to the benefit of others, they sow
vp two Pillowes ^s on all arme-holes, the one of Pride,
the other of Securitie: of Pride, when they thinke
to doe Workes ^t above commandment, whereas the
Law ^u of God is so perfect, that if it ^z be not answerable
to the Law, what wee doe, there is no light in vs, yea,
y we worship God in vaine, teaching for *Dectrines mens*
Precepts: of Securitie, when they would haue one
so to depend vpon another, as vpon his *Media-*
tour, when Scripture telleth them plainly, That
^z no man can by any meanes redeeme his Brother, or giue
to God a ransom for him: and that, when we haue ^z done
all that is commanded vs, we must say, Wee are vnprofit-
ble seruants: wee haue done that which was our dutie
to doe.

Z

For

p Rom. 7. 14.

q *August. in lib.
de sp. & lit. c. 19.*

r Rom. 8. 6.

2.

f Ezech. 13. 14

t *Interim Au-
gust. 2. bi supra.*

u Psal. 19. 8.

x Esay 8. 20.

y Matth. 25. 9.

z Psal. 49. 7.

a Luke 17. 10.

Ob.

b *Cassander*
Consultat. ubi
*supra.*c *Gene. 20.7.*d *1. Reg. 15.4.*

Sol.

For where ^b some would cloke this blasphemie vnder the colour of the *communion of Saints*, in which the weaker members are sustained by the stronger as *ABRAHAMS* ^c *Prayer* healed *ABIMELECHS* Household, and *Hierusalem* ^d was often saved for *DAVIDS* sake;

They vtterly mistake the question, or wilfully abuse the simple & ignorāt, by casting this mist before their eyes, which being cleered by the light of the Gospell, may well perceiue their false colloquing, if it be but in this, since the communion of Saints betweene our selues, consisteth not in ministring to others necessities, out of our superfluities, or Workes (as they call them) of *supererogation*, but in the vse of graces giuen vs for the benefit of others; those graces being only such, as whereby *one of vs* may edifie another already planted in the House of God, and not *meritorious* to procure eternall life, for others as they thinke, instancing therefore most idly both in *ABRAHAMS* Prayers which profited *ABIMELECHS* House in bodie, not in soule; nor by *ABRAHAMS* communication, but vpon Gods only fauour; and in, *DAVID*, whose merits were not the cause of sauing *Hierusalem* out of the hands of their bodily enemies, but only Gods mercie, remembering the Couenant made with *DAVID* before.

e *Matth. 25.5.*

As therefore the wise ^e *Virgins* could not spare any of their Oyle to the Foolish, lest they should haue wanted for themselves: so the best of Gods Saints cannot spare any whit of grace to others, which themselves may haue neede of; seeing that, as Saint *Augustine* giueth the ^f reason, *Euery man shall*

f *August. lib. 83:*
quest. 9. 59.

giue

giue an account for himselfe : neither is any man holpen by anothers testimonie with God, to whom the secrets of the heart are manifest: and scarcely is any man sufficient to himselfe, that his owne conscience may beare witness with himselfe: Howsoever it bee, it is an *Axiome* in PETER ^t LOMBARD; *Nullius passione redempti sumus nisi Christi: Wee are redeemed by no mans suffering but by Christs.*

t Lombard. lib. 1. dist. 48. cap. 6.

But let these second sorts of proud *Perfectists*, now passe for this present. Thirdly, *Swenckfeldians*, *Anabaptists*, and our *English Separatists* now sojourning at *Amsterdam*, who ^u presume so very much of their owne perfection, that they hold two grosse points concerning the visible parts of the Church Militant, as first in generall, *That the true Church must be without Sinners or Hypocrites remayning therein: the second in particular, that their Churches or Assemblies are such.*

3.

u *Vid. Osiand. f. in Enchir. 3. par. cap. 6. q. 1. & M. Barnards second Booke, pag. 93.*

2.

But the fallhood of the former is many wayes apparant in holy Scripture: first, by *parable*, ^x *in the field sowne with tares: the Draw-net bringing fish vp, great and small; good and bad: in the Kings guests at supper, whereof one wanted a wedding garment: and in a^z great house containning vessells, not onely of gold and of silver; but of wood and of earth; some to honour, and some to dishonour.* For all these demonstrate, that in a visible Church militant are not onely faithfull children, but hypocriticall professors also. Secondly, by plaine termes, as where the Prophet ^a said, what our ^b Sauiour seconded; *This people draweth nigh vnto me with their mouth, and honoureth mee with their lips, but their*

Sol.

I.

x *Matth. 13. 32. 38. &c.*
y *Math. 20. 10*
z *2. Tim. 2. 20.*

a *Esay 29. 14.*
b *Matth. 15. 8.*

c Gal. 2. 5.

d 1. Cor. 11. 19

e 2. Sam. 11. 2.

f Gal. 2. 15.

g Cantic. 2. 2.

h Matth. 18. 7.

i Reuel. 12. 12.
& Ephes. 2. 2.

k Gene. 4. 1.

l Gene. 9. 24.

m Gene. 27. 6.

n Heb. 12. 17.

o Gene. 49.

3. 4. 5.

heart is farre from me: (these are Hypocrites) and where the Apostle^c signified what we shall still find true, that false brethren, brought in vnawares, came in priuily, to spy out our libertie, which wee haue in Christ Iesus, that they might bring vs into bondage: (and these were glosing Heretikes) for^a there must be Heretikes amongst you, that they which are approoued, may be made manifest among you. Thirdly, by necessary consequence in reason: for if the parts be not sound, the body is not whole and intire: the Church is the bodie, whereof all true Professors are members. But the best of these members are crazed by corruption, as was *Dauid*^e by Adulterie, *Peter* by dissembling, ^f euen after the great descent of Gods Spirit, and so the best men, that haue in them flesh. How then can the Church bee so intire as they would make it? *As the 3 Lillie amongst the Thornes; so is my loue amongst the daughters*; pricked and pained by manifold^h offences, which must needs come, while shee is in this world, where theⁱ *Deuill* sorageth and raigneth by open persecutions or secret seductions. Fourthly, by *Histories of all times*. For in *Adams* House, which was the first Church, there was a^k *Cain*; in *Noahs*, a^l *curst Canaan*; in *Abrahams*, a^m *mocking Ismael*; in *Isaacks*, aⁿ *prophane Esau*; in *Jacobs*, a^o *rude Reuben*, and *Simeon*, and *Leui*, brethren in euill: but what should I instance further? The Church of *Israel*, in the best dayes thereof, neuer wanted corruptions, or corrupt caities; as false prophets, filthy priests, wicked rulers, and worse people, if we may beleue the good Prophets, bitterly inueighing so many times

times against them. Nay, in the Church of Christ, what Age wanted Heretikes? or what faithfull company was euer void of Hypocrites? The Apostles had a *Judas*; the seven Deacons, had a *Nicholas*; the Samaritanes, a *Simon Magus*: but I neede goe no further, since the continuall reformation which is to be sought for in all true Churches, doth intimate corruptions therein to be hatched.

I know, the Church is *f faire, and made glorious without spot.*

But first, it is so by Christ, not of it selfe. Secondly, this beautie is perfected in glory, not in grace.

I know, we are commanded to separate our selues *from sinners.*

But such then are openly knowne; for secret tares *must stand till harvest.* If some aske, Why so? I answer, Because man may in partialitie plucke vp wheate for tares, and let tares grow for wheate. Therefore God, who is neuer deceiued, neither can be corrupted, reserueth that iudgement vnto himselfe, to be reuealed sometimes in this world by some notorious iudgement: but certainly hereafter in the world to come, as *Gregorie Nyssen* hath worthily expounded that point of the Parable, [*Let them grow till the harvest,*] saying, *The Husbandman letteth alone amongst vs some adulterous seedes, not that they should alwayes preuaile against the more precious Corne; but that the ground by its inward strength, may wither and dry vp some of the branches, and make others of them flourishing and fruitfull; which if it be not done here, then doth he reserve the discerning of the fruit of the field vnto the fire.*

p Iohn 6.70.
q Act. 6.2.
r Act. 8.21.

Ob.
f Cantic. 1.4.
t Ephes. 5.26.
Sol.

Ob.
u 2. Cor. 6.14.
Ephes. 5.11.
Sol.
x Math. 13.30.

y Gregor. Nyss.
lib. de Resurrect.
& anima ad Iov.
pag. 193.

2.

z Vid. L. Oſian.
& M. Barnard.
ubi ſupra.

But be it ſo, that *the Church is here ſpotheſſe*; the ſecond point is moſt falſe, that their *Churches and Congregations*, or *Conuenticles* rather and *Satanicall Synagogues* are pure and perfect. For to rake vp this Sinke a little, and make knowne their filthynesse and abominations, marke their doctrine; They^z denie the old Testament: they hold it unlawfull for any man to take an Oath before a Magistrate: they forbidding the Baptiſme of children, allow rebaptizing, and ſebaptizing; as SMITH baptizd himſelfe: they hold Juſtification by the works of Regeneration: they hold all things to be common, euen Wines, whom they diuorce without iuſt cauſe: they deny Magiſtracie, pretending libertie, but practiſing licencioſuſneſſe. For looke into their liues a little: Are they not phantaſticall, depending vpon *Enthuſaſmes*? Are they not ſchiſmaticall, making rents without reaſon? Are they not Coozeners, deluding the ſimple? Are they not proud, deriding the godly? Are they not debauched in all filthy Venerie? Are they not diſobedient to all good Order, by conſuſed Anarchie?

I neede not ſend you further to ſeek how theſe men liue, then to *Amſterdam* and the *Low Countries*, where they^a hatch Cockatrice eggs, and weaue Spiders webs. ^b Swenckfeldians were manifeſt in the rebellious ruſticks of Germanie: *Anabaptiſts*, by thoſe who were ſuppreſſed at *Mounſter*; and our Engliſh *Browniſts* diſcouer themſelues too farre by their manifold exorbitancies againſt God, King, Church, Commonwealth, and their owne fellowes, if we may belecue
c Maſter White and others who haue ſene them, and

a Eſay 59. 4.

b Vid. Sleidan
lib. 5. & 10. Com-
mentar.

c Tho. White his
diſcouerie of
Browniſts.

con-

conuerſed with them. Therefore pleade they for perfection as much as they pleaſe, we know that all is not Gold which gliſtereth: we find that they are *not cleane from their wickedneſſe*; but that they are the very broode of the auncient *Montaniſts, Manichees, Nouatians, Donatiſts, and Priſcillianiſts*, making ſhew without ſubſtance, and as they began idly, ſo ending odiouſly by the iudgement of God, who will not ſuffer them to raigne any long time, that Truth may preuaile. So that now, deare brethren, leauing theſe three kind of *Perſectiſts* vnto Gods iuſt correction, let vs in the feare of God take *direction* (the ſecond uſe of our doctrine) hereby vnto ſpiritually growth, and proceeding in pietie, as wee are very often mooued thereunto, firſt, by S. Paul, *following the truth in loue, grow vp vnto him in all things, which is the head, euen Chriſt*. Secondly, by S. Peter, *grow in grace, and in the knowledge of our Lord and Saviour Ieſus Chriſt*. For as Leo well obſerued, *Qui non proficit, deſcit; & qui nihil acquirit, non nihil perdit: He that goeth not forward, runneth backward; and he that getteth nothing, loſeth ſome-what*, becauſe his loue chilleth, his hope halteth, and faith failerth, who runneth not forward to gaine the Crowne. For *no man hauing put his hand to the plow, and looking backe, is fit for the kingdome of God*, ſince as Tertullianⁱ iudged well, *ſepelire patrem tardum fuit fidei: to pretend for excuſe againſt ſpirituall proceeding the buriall of our father, is a ſlowing of faith, that ſhould be alwayes linely*. And therefore as the old Romanes^k vſed to ſay, *Arator niſi incuruus prauaricatur: The plow-man, unleſſe he lye hard*

upon

d Prou. 30.12.

2.

For direction.

e Ephel. 4.15.

f 2. Pet. 3.18.

g Leo Ser. 8. de Paſſ. dom. cap. 8.

h. Luke 9. 62.

i Tertull. lib. de Idololatr. cap. 12

k Apud Plin. lib. 18. cap. 19.

l 1. Cor. 9. 26.
m Luke 13. 31

n Psal. 91. 18.

o Gellius lib. 3.
cap. 6.

p Hilar. lib. 7.
de Trinit.

q Plin. lib. 16.
cap. 40.

r Phil. 4. 12.

upon the Plow-silt, may make balks in good land. So may we say of a Christian, that vnlesse he presse very hard towards the marke, he¹ beateth *but the aire*, he cannot attaine to what he seeketh, since we^m must strue against flesh and bloud *to enter in at the strait gate*. It may be, that many blocks are laid in our way, some by aduersitie, some by prosperitie. But what saith holy Dauid? *Theⁿ righteous shall flourish like a Palme tree, he shall grow like a Cedar in Libanon*, like a *Palme tree* in aduersitie, and like a *Cedar* in prosperitie. For as the^o *Palme* groweth higher, and spreadeth it selfe broader, the greater the waight is which is laid upon it: so the truly godly, the more they are pressed with afflictions for the Gospels sake, the more they grow in the goodnesse thereof, as Hilarie P said very well of the Church: *Hoc Ecclesia proprium est, ut tum vincat, cum leditur, tum intelligatur, cum arguitur; tum obtineat, cum deservitur: This is the propertie of the Church, then to overcome when it is hurt; then to be understood, when it is reproofed; then to obtaine, when it is forsaken*: And as the Cedar, ^q wherefoeuer it grow, neuer feeleth the worme, but alwayes is sound, so a good man, wherefoeuer he liue, yet carrieth a sound conscience without a gnawing worme, no pleasure either puffing, or pampering him vp, who^r can want and abound, raking euery thing for an help to set him forward vnto all perfection. Are we men in nature? Be not Dwarfes in Grace. God, my brethren, hath, in his goodnesse towards vs his children in Great BRITAINE, giuen many many Motiues, and meanes to this perfection, but especially foure,

as first; *the Word preached*, neuer before so plentifully or so purely, as it hath been of late yeers to our wonderfull comfort, while we profit thereby; as to their vtter ouerthrow and condemnation, *who bring not forth fruites worthy of it*. For it is as desperate Physicke as euer *Paracelsus* gaue: *either the sauour of life vnto life, or else the sauour of death vnto death*. Secondly, good examples of many great and good Worthies of *Israel*, who going before, prouoke vs to follow them; as *candles in a candlesticke, and Cities on a hill, and lights now shining in the middest of a crooked and froward generation*. Few they are to the fulnesse of impietie; but I feare me, too many to be witnesses against vs for our turning backe in the day of battell. *Be yee followers of me*,^u saith the blessed Apostle, *and marke them which walke so, as yee haue vs for an ensample*. Thirdly, the quiet time, wherein we sit securely, *euery man vnder his Vine, and vnder his Oliue tree from DAN to BEERSHEBA*. Ciuill warres beforetime much hindred Reformation: Now let Peace breede pietie, as well as Plentie, that in our fulnesse we may bee more faithfull; as *y hold that thou hast, that no man take thy Crowne*. Fourthly, the last day, which is *now neerer, then when we first beleued*. It will make all perfect in their owne periods; let vs be fit to take it in affection,^a *desiring to be dissolued & to be with Christ*; and in action stil, *hauing our conuersation in heauen, whence we looke for the Saviour the LORD IESVS Christ, who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby hee is able to subdue all things vnto himselfe*.

f 2. Cor. 2. 16.

r March. 5. 14.
15. Philip. 2. 15

u Philip. 3. 17.

x 4. Reg. 4. 25.

y Reuel. 3. 11.

z Rom. 13. 12.

a Philip. 1. 23.

b Philip. 4. 20.
21.

c. *Prosp. Epig. 27*

The conclusion repeating all in a short summe.

The first part.

The second part.

The third part.

The fourth part.

*Semper enim sanctis superest quo crescere possint:
 Et perfectorum gloria, principium est. saith Prosper
 Aquitanicus, whom thus I translate:
 Alwayes to Saints something remaines,
 By which they may increase:
 And th' glory of the perfect is
 Th' beginning of their peace.*

And thus, Right Reuerend, Right Worshipfull, most dearely beloued in our Lord Christ Iesus, you haue heard this Scripture opened at large in these foure points: First, of proud Teachers being blind guides, shewing, that no man must take vpon him the Office of a Teacher, vnlesse hee bee indued with some measure of Learning, lest hee bee reputed but a bold Intruder, such as wee manifested our Popish Priests, and prating Precisians. Secondly, of simple Hearers, who teach vs, that those who without due Tryall or Examination, will stiffly depend vpon false teachers, shall with those teachers fall into vncertaine Errours, vnto most certaine and damnable dangers: and therefore wee are both to take heed of and to try our Teachers, notified by their markes of inward habits and outward acts. Thirdly, of the humble Seruant, who alwayes acknowledgeth the Soueraigntie of his Master, whom wee prooued to be Christ only, to the correction of the proud Pope, caution to vs for the right vnderstanding of the Kings Title, and consolation to all Christians depending vpon so good an Head. Fourthly, of a conformable Professor, such as we ought to be, not like *Pelagians, Papists, or Anabaptists*, dreaming of an absolute

lute perfection on earth, but as obedient Christians endeavouring our selues by grace to bee perfect here in the way, that in the life to come wee may bee fully made perfect in endlesse Glorie through Iesus Christ: in whom, Lord, as wee render vnto thy Maiestie all glory and thanks for thine inestimable blessings, both spirituall and corporall: so most humbly we beseech thee send vs good Teachers, and make vs right Hearers of thy most sacred Will and Word, that acknowledging Christ Iesus to be our only Master and Head, wee may bee conformed vnto his Image, lost by sinne, recovered by Grace, and fully to bee restored vnto vs in blessed Glory, to which the Lord of Glory, by his Spirit conduct vs, through Iesus Christ, to whom with the Father and the Holy Ghost, one Perfect, Euer-liuing, most Gracious God, bee all Honour and Glory, now and for euer. more. *Amen.*

Θεῷ δόξα πάντοτε. ἀμήν.

FINIS.



A Prayer to be said at all times.

O Heauenly L O R D and omnipotent Father, the patterne of all goodnesse, and Flowre of all vertues, most stout ouerthrower of all wickednesse, and sharpest Rooter vp of vices, mercifully behold our frailtie and pronenesse to euill: helpe vs with thy supernall Power, that wee may learne to despise all earthly pleasures, and the vanities thereof, and loue all Celestiall and heauenly things. Make vs resist all sinne, which stands betweene thy Maiestie and our weake spirits, ready to overthrow vs, if thy mercies were not assistant to our poore soules. Make vs to withstand all temptations, firmly to imbrace vertue, to eschew all worldly honours, and carnall delights, and to bewaile our offences committed in thy sight. We beseech thee refrain
our

A Prayer.

our vnbridled desires with thy louing hand,
whereby wee may abstaine from a lewde
and loose life, and accustome our selues with
goodnesse to the end: That by thy benefit
and gift of Grace, by the true worshipping
and seruing of thy omnipotent Maiesty, we
may possesse the Crowne of euerla-
sting life in thy Kingdome, prepa-
red for thine Elect, world with-
out end, A M E N.

